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Introduction to Notes on Plotinus - Ennead Four

The first two tractates of Ennead Four are variously rearranged. I am preserving Porphyry's original order, however Marsilio Ficino (and thus many other who translated from Latin) swapped them around.

The first tractate outlines the fundamental Nature of Soul. In it, Plotinus argues that Soul is the intermediary between the Divine and the sensible world. To achieve this, it encompasses several dualities. It is Indivisible and Unified like all of Divinity, but it is also Divided and Segmented as its power manifests differently in Bodies of differing Quality.

Next, Plotinus launches a polemic against (predominantly Stoic) competing theories of Soul.

The second tractate deals with a supposed paradox about Soul. How is it both divided and undivided? The short answer to a short tractate is that Soul is undivided in Form or Essence, but divided among Bodies. That is to say, Soul shares in One Essential set of features which identify all Souls as Souls. Conversely, each Soul animates a different Body, which each have different shapes and sizes, which operate in different locations, and may or may not even coincide temporally.

The third tractate is the first part of a long and dense dive into Plotinus' conception of Soul. It largely consists in questions and answers to various philosophical considerations as related to Soul. The first part is split into seven overarching categories:

The first deals with the question of whether particular Souls are parts of Universal Soul. We learn that Soul is one unified thing, and that individual Souls are only distinguishable in the sense that they animate different bodies.

The second part deals with Soul's descent into body from the incorporeal realm of Intellect. We are taught that Universal Soul generates the Sensible World itself to proceed into. Soul receives a sort of pressure of Ideas from Nous, and this pressure overflows in the form of the generation of Bodies. After the initial descent, Souls may transmigrate from one Body to another if they are bound up in a causal chain of events which requires it. This is both Reason and Justice.

The third part asks whether disembodied Souls use discursive reasoning. We learn that they do not, as their Reason is seamless and perfect. They do not need to consider multiple options, but know all that they need to via their direct, nonlocal, and atemporal contact with the Ideas of Intellect.

The fourth part deals with how Soul can be both indivisible and divided among Bodies. We learn that all of Soul remains undivided in Essence, but particular Souls are divided in the sense that each Body requires a locus. Thus each particular Soul occupies a different place in space and time.

The fifth part asks for an appropriate metaphor for the interaction between Soul and Body. We are given the analogy of light in air. They coalesce, yet remain distinct. Here we once again are told that it is not Souls which are within Bodies, but it is the opposite! Bodies are within Soul.

The sixth part deals with Soul after the death of a Body. Those which forget their true nature will transmigrate to other Bodies in accordance with their prior actions and disposition. This is of course Justice. By ceasing identification with the realm of Bodies, a Soul can escape the cycle of rebirth when it has purified itself of this ignorance.

The seventh part asks questions related to memory. We learn that the seat of memory is the imagination, and that what we remember are merely our imagined impressions of experiences. We learn that the higher and lower phase of Soul both possess imaginative representations, but the memories of the lower fade over reincarnations as Soul sheds itself of its embodied past on its quest for liberation from the Sensible World.

The fourth tractate is a dense series of questions and answers regarding particular details related to Soul. We are taught about ascended Soul, what causes it to descend from Intellect, and the consequences of its decent. These questions lead to additional discussions about the types of Souls, and especially addresses questions about the Souls of the Heavenly Bodies, which Plotinus reveres as Gods. What powers do Souls of all varieties take part in? What really belongs to the Body?

Ultimately, Plotinus drives home the point that the entire Universe is Ensouled, and that the Soul of the universe moves everything within it in a single activity. All of the movements at lower ontological scopes are a result of this higher ordered movement. As always, the consequences of these answers ripple throughout the rest of Plotinus' system, with implications for magic, Good and Evil, and the nature of the gods themselves.

The relatively short fifth tractate introduces Plotinus' in-depth explanation of how the soul can have sensory perceptions like sight and hearing. Plotinus goes through some of the historic explanations from the likes of Aristotle and the Stoics, and then provides his first explanation: This whole discussion brings us back to the concepts of sympathy, cause, and effect. If two objects share in some similarity, then they can both experience all of the things which affect the similarities they have. Thus, we can sense things because we share in a sympathetic system. This theory works well as an explanation of how our physical Organs can interact with the world around them, however it introduces a fatal error in its premise. Since Soul and Body have no similarities, they cannot share in a sympathetic system, and thus this cannot account for how it is that the Soul comes to receive sensory data. The tractate ends on a cliff hanger with this issue to be addressed in the next tractate.

The sixth tractate concludes the cliffhanger he left for us previously. How do Sense perceptions and Memory operate within the Soul? Plotinus begins by levying arguments against Stoic and Aristotelian doctrines which hold that Sense Perceptions and memories leave impressions on the Soul, like a sealing ring pressed into wax. Since the Soul has no Magnitude, and since the Acts of sensation are not compatible with a model that relies on Soul passively being affected by Sensible things, Plotinus rejects that Sensations are impressions in the Soul (impressions into what Magnitude?) Since Senses are not impressions on the Soul, it follows that Memories cannot be the retention of such non-extant impressions.

What then are Sensation and Memory? They are Powers of the Soul, which the Soul can use in its Acts. Thus, when we perceive something Sensible, this represents Soul actively apprehending this sensory information. In turn, Memory is Soul coming into contact with the Ideal Forms. Since the Soul is itself a purely Intellectual Being, it possesses intuitive knowledge of all of Intellect as an extension of itself. It's the same way we know how we are feeling within ourselves intuitively. Memories occur because Soul is apprehending the things that it already knows. When we Sense something, we recognize the Ideal Forms that have manifested into the Sensible World. Thus, in a way Sensation is the Soul Actively recognizing something that resembles one of its Memories.

In the seventh tractate, Plotinus outlines arguments for the immortality of the Soul. To do so, he argues against Stoic doctrines which hold that the Soul is a subtle body or Pneuma or 'breath of life', and Aristotelian doctrines which hold that the Soul is an Entelechy or the Body in a certain disposition.

The essence of these arguments rests on three propositions: That the Soul must be antecedent to physical Matter and incorporeal, that the Soul consequently must be Eternal, and that the Soul must be simple. Since it is antecedent to physical Matter, the Soul is not physical and thus not subject to physical destruction. Since the Soul is Eternal, it is not subject to destruction via flux. Finally, since the Soul is simple, it is not subject to destruction via disassembly into its components.

In the eighth tractate, Plotinus takes a deep dive into why Soul descends into Body. We learn that even in the Intellectual sphere and Within Universal Soul, there are Particular Souls which assist it in the governance of the universe. Such Particular Souls must, from time to time, descend into the Sensible World to achieve this purpose. What was especially interesting to me, is that Plotinus claims that if this descent is short and efficient, the Particular Soul can retreat back to Universal Soul in Intellect without issue. If it stays for too long, its Bodily experiences distract it from its true place of origin. Thus, it gets stuck in the cycle of transmigration as a punishment and natural consequence of this original error. Luckily, our Soul can re-ascend, because part of it never leaves Intellect. By practicing Dialectics in the Plotinian sense (which is relating our experiences to their Ideal principles), we can wake up and rejoin the rest of the Souls harmoniously working within universal Soul to bring Order about in the universe.

In ninth tractate Plotinus discusses the titular question. Since the Soul is One within an Animal, are all Souls similarly One? If Soul is One, why are there Many Souls? How can Soul be both One and Many?

To answer these questions, Plotinus argues that Soul is One in Ideal Essence, and Many in terms of division among Bodies. Each Particular Soul possesses the Essence of Soul, just like each Human Being possesses the Essence of a Human Being. That is, they share in a thread of properties which Unifies them into a group. Consider a picture in an artist's mind, versus however many copies of it they draw or paint. In this way, Soul is One, and is the source of all Souls (in terms of defining Souls

4.1.1 Soul as The Intermediary Between Unity and Division

Our investigation of Soul shows that it is not a Body (as taught the Stoics). Among the disembodied incorporeal Beings, it is not a harmony (as thought the Pythagoreans), nor is it entelechy (i.e. the Actualization of Potential, as taught Aristotle). Entelechy is not really the correct term, as it does not strike to the Essence of what Soul truly is. We hold that Soul is Intellectual in Nature and is a member of Divinity, but a more in-depth explanation of what this means is warranted. We have distinguished between the Intellectual and the Sensible, and we have placed Soul within the Intellectual. Taking it for granted (for now) that Soul is of the Intellectual order, we must discern what distinguishes Soul from the rest of the Intellectual.

To begin, we will discuss the things which are prone to division and separation. When such a thing is divided into parts, none of the parts are identical with one another, and none of them are identical with the whole to which they belong. Thus, each part has sensible attributes, such as Magnitude, Mass, and a particular locus. These attributes serve to distinguish each part from the others parts.

Conversely, there are things which are of the exact opposite Nature. They are indivisible and without parts. Such things have no need for attributes by which to distinguish their locations. They have no need for physical extension, and it is impossible to describe them in such terms. Such things have no parts, and thus they cannot physically envelope one another. In fact, this Indivisible Essence is present to everything. It is simultaneous with all things, not because it is made from all things, but because all things rest upon it as an indispensable foundation. It is perfectly uniform and self-similar. It is like the center point in a circle, which serves as the unmoving origin point for all of the radii. Since the circle is contingent upon the radii, and since the radii are contingent upon the center point, all of the circle is dependent upon its center. Thus, all of the circle is dependent on an indivisible center from which the radii extend in all directions. All of the circle remains in constant presence to its center.

So far we have discussed that Being which is which is Indivisible (i.e. Divinity) and primary, as well as that which is Divisible (i.e. sense objects). Still, there is a third variety we need to discuss. Prior to the Bodies of the sensible world, there is a Nature which none the less is connected to the sensible world and imminent throughout it. Though it is itself Undivided, it is distinguishable in terms of the Bodies it joins with in the sensible world. Thus, in a way, it is both Undivided and Divided among Bodies.

When Bodies are Divided, the Form within them becomes divided as well. Yet the Quality of the Form remains identical in each part (Think of a magnet broken into pieces. Each part of the broken magnet retains its magnetic attributes and polarity in spite of the physical division). Thus, one Essence (i.e. Form) becomes many even though it remains Unified in of itself. In this way, all Qualities (such as color), can be Indivisible in terms of Essence, yet manifest into Divided bodies. No number of red houses change what Redness is. Yet if a red house were divided, the parts of the house would retain their red Quality. Now, in spite of their shared Forms, each Body is affected independently of all others. Thus, Form as manifest in a Body is detached from the rest of Bodies in the same Form.

So, in addition to the purely Indivisible, there is another Essence which follows from it. Since this Essence shares in its source, it retains its Indivisible Nature. Yet this secondary Essence also proceeds from Indivisibility, and descends from it into Division. Thus, it serves as the intermediary between the Indivisible Divine Intellect, and the Divisible Sensible World of Bodies.

This third Nature is different from the Forms which become manifest as Qualities in Bodies. While each Quality within a Body is a variant manifestation of an Ideal Form, the Qualities as manifest within a particular Body influence one another. All Masses are variant manifestations of the Ideal Form of Mass, though each Body has its own unique Mass.

Each Body is Differentiated, and thus modification of each Body is limited to the Body modified. The Forms themselves remain unaffected. Thus, the Forms as manifest in Body are diminished Images of the genuine Real Beings (i.e. Ideal Forms) of Intellect. This third, intermediary Essence shares its fundamental Nature with Intellect. It only becomes divided in terms of the Bodies which it becomes immanent to. Yet even when we consider the Body of the Universe and consider this Essence as immanent to all of it, said Essence remains unified in spite of the fact that Body of the Universe is Divided.

Bodies are only Unified in terms of their continuous displacement of physical extension. Ideal Forms are Unified in terms of their Essence. Yet this third Essence remains both Unified and Divided. It is not Divided in the way that Bodies are. It remains Unified because it is self-similar in all of its variant manifestations. Yet its presence in different bodies has a different affect, and thus it is Divided among them. It is this intermediary Essence which we identify as Soul.

Anyone who comprehends what Soul is, as well as its power, will be forced to admit that it is Divine, wonderful, and ultimately extends beyond the sensible world. It has no Magnitude of its own, but it is present to all things with Magnitude. Its presence is self-similar in all places. It is Unified in of itself, but it is Divided as present to different Bodies. This is because Bodies are unable to receive all of Soul at Once due to their characteristic Division. Thus, Division belongs ultimately to the Bodies, not to Soul.

4.1.2 Soul as One and Many

This is the Nature of Soul. It is both Unified and Divided. This is because Soul could be neither purely Indivisible or Divisible. We explained these arguments previously, but the Nature of Soul can be demonstrated in other ways as well. If the Soul were Divisible like a Body, it would be comprised of distinct parts which differ in their function. Thus, one part of the Body sees, while another hears, and another feels the sense of touch. Affecting one part of the Body only gives rise to sensations in that particular part of the Body. In the context of Soul, this would mean that multiple distinct Souls animate a single Body. They would thus be alienated from one another in the same way that parts of the Body only give rise to their particular subset of senses (as thought Cicero). If we extrapolate this line of reasoning to the Universe itself, there would need to be an infinite number of distinct particular Souls to preside over the various parts of the Body of the Universe itself.

Yet we hold that a continuity of parts in of itself does not equate to a Unity. We reject the Stoic doctrine that the organs of the Body are only able to relate their experiences to the presiding principle of the entire Body via some sort of transitive process. First of all, we would need a convincing argument that there is a presiding part of Soul in the Stoic arrangement. How can Soul on the one hand be divided into parts which are more or less independent of one another, yet possess a part which presides over the rest? By what criteria can we distinguish between these supposed parts? What are the criteria for the part we are to identify as presiding or in control? How are we supposed to identify independent parts within a Body, when the whole of a Body is continuous?

Second, which part of Soul ultimately experiences sense perceptions under the Stoic view? Do the parts of the Body which correlate with a particular variety of sense perception also experience it, or is it merely experienced by the presiding principle? If only the presiding part of Soul experiences sense perceptions, how could it identify the part of the Body from which these sense perceptions originate? After all, if a part of the Soul cannot experience a sense perception, how could it transmit this experience to the presiding part of Soul? If we grant that such perceptions do somehow reach the presiding part of Soul, they could only do so in one of two ways. Either the sense perception is transmitted to the presiding part of Soul by a singular part of Soul, or it will be transmitted by multiple parts of Soul at the same time. Yet in the first case, how could a sense perception get transmitted from a singular part of Soul to the presiding part if the other parts of Soul do not experience it and thus cannot act as transitive intermediaries? If

multiple parts of Soul transmit the same sense perception, then how could the presiding part determine the original part of Soul which received the sense perception? Each part of Soul, except for the part which originally received the sense, would only be able to say, "I received this sense perception from another part." After all, they would be ignorant to the perceptions origin part. Perhaps each part of Soul involved would deceive itself into thinking that it was the origin of the sense perception. Besides, if there are multiple parts of Soul which can experience sense perceptions, how again are we supposed to identify the supposed presiding part? We could no longer identify it as the part which receives sense perceptions. Finally, how can such a view explain sense perceptions which originate in multiple places? For example, the experience of sight and sound originate from two eyes and two ears.

We have shown that Soul cannot be comprised of discrete parts (like a Body). Yet Soul also cannot be a Pure Unity. If Soul were purely a Unity, it would be incompatible with any Division whatsoever. Thus, unable to Divide itself into different parts when Animating a Body, Soul would be forced to reside in its center leaving the rest of the Body lifeless. Soul can only be understood as both Unified and Divided. It is absurd to say that Soul is identical in all parts of a Body while holding that it behaves differently in these parts as well. If we cannot accept a Nature which is both Unified and Divided, we will not be able to explain the power which holds All things together. There must be something which encapsulates all sensible things and administers them in accordance with order. It must be Multiple, because the Sensible World contains Multiplicity. Yet it must be Unified, since a singular power of Soul animates the entirety of the Body of the Universe.

For the objects which do not possess the capability of managing their own motion, their presiding administration (i.e. Animation) consists only in participation in the Unity of ordered sensible existence. The Unity of the sensible world imitates the Unity of Soul. This is the profound message of Plato in Timaeus when he writes that the Demiurge generates a new, third variety of Being from a mixture between the Being which is Indivisible and the Being which is Divisible. This third Nature is Soul. It is that of the one and many. Form as manifest in Body is many and one. Bodies are only many. Divinity is only One.

4.2.1 Soul as Mediator Between the Sensible and Intellectual

Real Being is only found in the Intellectual sphere. Nous, the Principle of Intellect, is the highest part of it. There are also Souls within the Intellectual sphere. Every Soul that enters into the sensible world descend from Intellect. Souls purely in the Intellectual sphere are disembodied, whereas Souls which have descended are divided among Bodies. All things within Intellect are simultaneous and undivided. As such, all Souls Exist equally within Intellect. Yet the predisposition of Soul to descend from Intellect coincides with a tendency towards division. The result is division of Soul among Bodies as it descends to the Sensible World.

Given that Soul is divided among Bodies, how can we think of it as also undivided? The reason is that all of Soul does not descend. Part of it always remains in Intellect, and it remains undivided as a result. Soul is comprised of an indivisible Essence, yet also divided among Bodies. This simply means that the Nature of Soul is partly to remain undescended and partly to descend. Soul Emanates from Divinity into the Sensible World, as though it were suspended. It is like a circle which derives from a single point via its radius.

It is the undescended phase of Soul which serves as the descended Soul's link to Intellect. In this way, Soul preserves the Intellectual Principles as manifest in the Sensible World. Thus, Soul descended is both divided and undivided. Soul is divided in that it animates many Bodies, but it is also undivided in the sense that no part of the Sensible World is outside of its dominion. The Sensible World has parts, but is ultimately one Unified whole (i.e. the body of the universe).

4.2.2 Unity and Multiplicity Within Soul

The nature of Soul can be no other way. Soul cannot be purely divisible or purely indivisible, it must participate in both. In addition to the above considerations, the following proof. If soul were divided into distinct parts like a Body, then it would not be possible for communication of affections from one part of the Soul to another. Each part of the Body would have its own distinct Soul, such that that which affects a finger could only be perceived by the Soul of the finger. In each Animal, a multiplicity of Souls would be required to govern the various parts. In turn, the entire universe would consist not in one unified Soul, but an infinite number of distinct Souls operating independent of one another.

Continuity alone is insufficient in itself to prove unity. We reject the notion (of the Stoics) that a continuity of parts is sufficient for the parts of the Body to share in Sensory perceptions with a directing part of Soul. For one, that there is a part of the Soul which serves as the directing principle cannot just be taken for granted. How can we justify that there are distinct parts of Soul in differ parts of the Body? What differentiates them? How can we ascribe different Qualities to something (e.g. Magnitudes) which is supposed to pervade the entire Body, such that we can identify the directing part? Further, is the Sensation experienced only by the supposed directing Part of Soul, or does each part in the relay experience it along the way? After all, if a Sensation only occurs in the directing part of Soul, how can we identify the part which has been directly affected? The other parts, incapable of Sensation, could not transmit an experience they themselves do not have. Thus, only things which directly affect the supposed directing part of the Soul could cause Sensation on this view. Even if we grant that these parts can somehow transmit Sensations without experiencing them, the directing Part of Soul would receive multiple transmissions of the same message relayed through different parts serving as relay nodes. Suppose the parts can account for whether they received the Sensation directly, or received the Sensation transmitted from another part. Even so, all parts except for the directly affected part will be ignorant of the Sensation's source. Perhaps each part might be deceived that it is directly adjacent t the problem. Further, if all of the parts of Soul can Sense, then which is rightly the directing principle? What need would the Soul have for a seat of

Sensation if all of its parts could Sense? Finally, if Soul is divided into parts, how can all of the various Sensations be synthesized into a single experience? How could we recognize that we are seeing and hearing a single object when the sensations come variously from our eyes and ears?

Conversely, if we posit that Soul is only One, indivisible in every way, and incompatible with becoming segmented into parts, then Soul would be incapable of Animating the entirety of a Body. Soul would reside in the center of the Body, leaving its extremities lifeless. Thus, Soul must both be One and Many. It must be divided (among Bodies) and undivided (in Essence). We hold that Soul is both One and identical in Quality, yet Animates multiple parts of the Body simultaneously. If we deny this possibility, then a power that unifies all things will be impossible. In reality, that which encompasses all particular things, directing their actions with Wisdom, must account for the Multiplicity of Beings while uniting them as One in a single master orchestration. It thus exercises supreme leadership via its total Unification. For those things which cannot direct themselves, it is this Unification principle which directs their actions.

Now we can understand Plato's riddle. "Of the Essence which is indivisible and eternal, and of the Essence which is divided among Bodies, he formed a third Essence." (See Plato's *Timaeus*, 35A) Soul is One and Many in this way. So too are the singular Ideal Forms and their Many manifestations in Bodies. Bodies in of themselves are of Multiplicity. The highest phase of reality is only One.

4.3.1 Problems and Solutions Concerning Soul

As a method of inquiry into Soul, we will review the philosophical problems concerning the Soul. In doing so, we might arrive at solutions to these problems. If not, we can at least identify where the problems lie and clearly state them. Surely such an endeavor is worth close and careful examination. We will especially concern ourselves with two questions of great importance.

1. To which things does Soul serve as Principle?
2. What is the source of Soul?

Our instincts which lead us in this enquiry are in the spirit of the Divine precept to know ourselves. To begin our self-discovery, we ought to analyze the very tool we are to use in this investigation. Since what we seek was is Beautiful, we ought to look to the most Beautiful part of ourselves in this quest. This is of course our particular Intellect. Since there is a duality within Divine Intellect itself (i.e. Intelligible objects and an Intellective capability to Contemplate them), we should expect to see this same duality within a particular Intellect. We must also ask how things become receptacles of Divinity, but this will be addressed when we discuss how Soul comes to Animate a Body.

Before we embark on our own enquiry, we must first address our opponents who hold that particular Souls are particles of the Universal Soul. Such opponents will say that we cannot reject their claims on the grounds that particular Souls descend as far as Universal Soul into the sensible world. They will say that we cannot prove them otherwise due to the fact that particular Souls and Universal Soul possess Intellectual faculties that are of equal capability. They will argue that the parts of something share the characteristics of the whole. They will argue that Plato supports their view, given that he holds that all of the Sensible World is ensouled (See Plato's *Timaeus*, 30B). After all, since our Bodies are a part the Body of the Universe, our Souls are a part of the Soul of the Universe (See Plato's *Philebus*, 30A). We are passengers along the circuit of the Heavenly Bodies (See Plato's *Timaeus*, 90D). Thus, our opponents will argue that our behaviors and lot in life derive from this source. They will say that because the Soul of All completely envelopes us, we belong to it like the parts of our Bodies belong to us. They will argue that the statement that the Soul of All cares for the unensouled (see Plato's *Phaedrus*, 246b) further proves this point. To our opponents, this means there is only one Universal Soul.

4.3.2 Arguments Against Considering Particular Souls as Parts of Universal Soul

We will begin our response. First, by admitting that all Souls belong to the same category (because they all perform the same kinds of actions on the same kinds of recipients), our opponents implicitly deny the possibility that particular Souls are different parts of Universal Soul. In this case, it would be more accurate to say that each Particular Soul is Universal Soul. Yet in differentiating between Universal Soul and Particular Souls, our opponents necessarily give Universal Soul its own distinct identity. Since it is the Soul of the entire Sensible World, Universal Soul cannot belong to any particular Sensible Body. Thus, we arrive at something which belongs to no particular thing, but is responsible for the Animation of all particular things.

It is correct to say that Universal Soul does not wholly belong to any particular thing. After all, it is a Divine Real Being (i.e. an incorporeal Essence). It is correct to say that there must be some Soul which is not comingled with some particular Body. The Souls which come to Animate a Body do not possess their Body Essentially, rather they come to possess these Bodies as Accidental Qualities.

Next, we should investigate what is meant by part in the context of Soul. In one sense, part can be understood in the same way as is meant by the parts of a Body. For now, we will not address whether the parts of a Body homogeneous. We will only note that in the case of homogeneous Bodies, part refers to a particular Mass, not to the entirety of the Intellectual Principle being manifest. For example, the whiteness of a portion of milk belongs only to said portion of milk. The whiteness of a portion of milk should not be taken to have any bearing on the color white. Put another way, a part can only apply to something with Quantity (i.e. a physical part is a small Quantity of something which belongs to a larger Quantity of something). Whiteness is an Ideal Form, and is thus without Quantity, Mass, Magnitude, or parts.

When we speak of parts of things which are not Bodies, we speak of part in an abstract numeric sense. For example, two is part of ten. Keep in mind we mean to refer to these numbers abstractly, and not in relation to some particular thing. We can theoretically consider a segment (i.e. part) of an abstract circle. We can also consider part in terms of a small branch of a subject, such as the case of Metaphysics and Philosophy. All are examples of parts which do not refer to any Body.

Bodies, numbers, and geometric figures are all necessarily reduced when divided into parts. Each part is also always smaller than the whole it was divided from. Their quantities are particular and definite, so we should expect that they can be reduced or added to. Such particular quantities are opposed to the Ideal Form of Quantity itself (which has no particular Quantity of its own). We cannot add to or reduce the Ideal Form of Quantity.

The concept of part as is used in reference to particular quantities cannot be applied to Soul. Soul has no particular Quantity in of itself. Particular Souls do not comprise units within Universal Soul. Applying quantitative parts to Soul reduces to several absurdities. Universal Soul, if it were to be understood quantitatively, would either need to be comprised of Individual Souls, or it would need to be comprised of non-Souls. If it is argued that Universal Soul is comprised of Individual Souls, then Universal Soul would not be a single entity, but a mere collection of Particular Souls. We would in turn have no way to ascribe the title of Universal Soul to any Particular Soul, as any criteria we can devise would apply equally to all Particular Souls. On the other hand, if we deny that Individual Souls make up Universal Soul, then we will have something which is unensouled make up Soul itself. Both are absurd, and thus we cannot describe Soul in terms of Quantity.

Our opponents themselves claim that each particular Soul is in conformity with the whole. In the case of continuous quantities, it is not necessary that their parts are in conformity. A section of a square or circle is not comprised of squares or circles. Each part of a continuous Quantity can be different. A small triangle might fit into one of the angles of a larger triangle, but it may not fit into its other angles.

Our opponents also claim that all Particular Souls are in conformity with it one another. In the case of a line, it is possible to divide it into smaller lines which are similar in terms of Essential Properties, but differ in terms of their Magnitude (i.e. length). If the difference between a Particular Soul and Universal Soul is claimed to be nothing more than Magnitude, then our opponents will have reduced Soul to a Body of a particular Quantity. Yet our initial premise was that Particular Souls are themselves whole and in conformity. It is clear that Soul is not partitionable in the same way as a Magnitude. If it were, Universal Soul would end up destroyed as it gets divided to the point of being nothing more than a name. That is if our opponent's system is even compatible with a conception of Universal Soul at all. They would reduce Universal Soul to something like a bottle of wine, which gets diminished as it is poured into smaller glasses.

Soul is also not compatible with the sense of part as relates to a subsection of a larger subject (e.g. as Biology is a part of Science). The smaller branches of a subject are separate, but they all ultimately belong to the undivided broader subject of which they are a part. This distinction does not actually sever the branch off of the subject as a whole. Each branch of a subject is like an Actualization of the subject. The subject as a whole retains the Potential for all other branches of itself.

Is this the correct analogy? No. This would mean that the Universal Soul is not the Soul of anything (i.e. it is only a Potential), not even the Body of the Universe. Such a conception would erase the distinction in ontological precedence between Particular Souls and Universal Soul. On our opponent's theory, we are ultimately unable to differentiate between any Souls, as they all conform with one another and serve identical functions.

4.3.3 The Unity of Soul

Consider an animal's finger. The Soul which Animates a finger could be described as a part of the whole Soul which Animates the animal's entire Body. Could Particular Souls be parts of universal Soul in this sense? This hypothesis entails one of two consequences.

1. Universal Soul could be analogous to the entirety of a Body, and thus a Particular Soul could be analogous with a finger. This would place all of Soul in contact with a Body.
2. Universal Soul could be completely outside of the Sensible world of Bodies. This would allow for Universal Soul to have its own identity, but would prevent it from coming in contact with Bodies anywhere.

To discern which of these options is true, we will focus on the implications of considering Particular Souls as a parts of Universal Soul in the same sense that a finger is a part of a Body.

If the Universal Soul communicates something to each particular Body, and if thus each particular Soul is a part of Universal Soul in this way, then Universal Soul must be omnipresent. After all, if Universal Soul became cut off from any Body, it would not be able to communicate anything to it. This hypothesis consequently makes it impossible for us to distinguish between Universal Soul and Particular Souls, especially because they would all the have equivalent capabilities in terms of the Animation of Bodies. As an

analogy, consider the organs within a single animal. The fact that the organs have different functions is insufficient in of itself for us to claim that they are governed by different Souls. In fact, it is one Soul which animates both the eyes and ears, even though they have different functions. It is one Soul which operates the different organs differently and in accordance with their capabilities. Yet the perceptive faculties of Soul are reliant on a particular Form (i.e. the Form which facilitates the experience sight or sound), and in turn what is experienced by the Soul are also Forms (e.g. Color, Size, etc.)

The Unity of Soul can also be proven by the fact that all perceptive experiences must be gathered into a single place. All of the sensory organs within a Body experience different types of impressions (i.e. the ears hear, the eyes see, the tongue tastes, etc.), but none of them experience all of the types of sensory impressions. These different experiences are synthesized and judged by a Unified Principle, Soul. Soul is thus like a Judge as it considers evidence from varying sources. Yet we have already claimed that each of these sensory faculties is governed and driven to act by this same unified principle (i.e. a Soul). If our particular Soul relates to Universal Soul like the sensory faculties do within our Body, then each particular Soul would be as unable to think as each sensory faculty is unable to experience impressions beyond its capability (e.g. as the ears cannot see). All thought would be relegated to Universal Soul. Only if each particular Soul were capable of having its own thoughts could we say that each Soul is its own Unity. Yet since each Soul is said to be rational (i.e. thoughtful) because it is in harmony of Universal Soul, what is called a Particular Soul is really identical with the Universal, not a part of it.

4.3.4 Problems Related to Soul Being One and Multiple

If Soul is truly Unified in this way, then we should be able to address problems and questions which stem from this conception. How could Soul be One Unified thing but also present to all different things? How could Soul be One Unified thing when some Souls are embodied while others are disembodied? It is tempting to conclude that all Souls are always embodied, especially because Universal Soul is not claimed to flee from its Body in the same way that Human Souls are. Others hold that, while a Soul can flee a particular Human Body, it cannot flee from Bodies altogether. Even if we hypothetically assume that some Souls can become completely disembodied, why should we grant this capability to some Souls, but not Universal Soul? Especially so considering our assertion that all Souls are Unified with universal Soul. These difficulties do not apply to Intellectual things. All of Intellect remains Unified in spite of its differentiated parts because it is antecedent to the realm of Bodies. Its ultimate substance is indivisible. Yet Soul is said to be divided among Bodies. How can Soul, separated by various Bodies, none the less remain a Unified whole?

The solution to these difficulties lies in the fact that Universal Soul is purely intellectual, and remains undescended into the realm of Bodies. From Unified Intellect, Universal Soul (and then particular Souls) emanate. Taken Universally, Soul does not belong to any sensible Body. From this shared source, the individual Souls stretch out into the far reaches of the sensible world. Universal Soul thus relates to Particular Souls as the Ideal Form of Light does to Particular Lights. All Particular Lights are a manifestation of Light, yet different Variant Manifestations of Light end up bound within different locations. Thus, Souls are divided in Bodies, but ultimately form one undividable Intellectual Essence.

Universal Soul remains above the sensible world, as it is incapable of descending into embodiment. Particular Souls, on the other hand, have a place designated for them down here in the sensible world. Thus, they apply themselves to their responsibilities. The closest phase of Universal Soul to the sensible world operates like the Soul of a great tree, silently administering its growth at once. In this analogy, the lowest phase of the Human Soul is like the Soul of an insect feeding off of rotten branches. This is the place of an animal on the scale of the universe. The highest phase of the Human Soul, which correlates to the highest phase of Universal Soul, is then like a gardener concerned about the insects devouring their tree. Thus, the person who is healthy and surrounded by healthy people is not distracted. They are able to devote themselves to higher order things like their studies or work. On the contrary, the sick person is entirely preoccupied by their ailing Body, and is thus limited by their Body.

4.3.5 Soul and Intellect as One and Many

How could one Universal Soul also be the particular Soul of every living thing? Does Soul's lowest phase animate particular individuals, while its highest phase belongs to no individual at all? Such a solution entails that the elevation of the Soul to the higher sphere results in its nonexistence. Socrates would only exist while his Soul was embodied. He would cease to exist precisely when he achieved the best state (i.e. the state of disembodiment).

The truth is to the contrary. No Real Being ever ceases to Exist. Not even the purely Intellectual Beings which are purely within Divine Intellect lose their individual identity. They are not divided among Bodies, yet they retain their individual Essence. They are not subsumed into an indistinct Unity. This is the case for the Real Beings of Intellect, and also is the case with Souls.

Particular Souls emanate from the Real Beings of Intellect. They are the chains of causality (i.e. Reason) which descend from the Ideas, carrying out their expression. Thus, from the relatively minor multiplicity within Intellect, is even more diffuse multiplicity achieved via Soul. The particular Souls seek differentiation, although they can never differentiate themselves completely from the Intellectual Principle from which they descend. Thus, they retain their individual differences, yet also retain a connection to their source. Each Soul is an individual, yet all together they form a Unified whole via their participation in Universal Soul.

Here we have given a summary of the matter. One Universal Soul is the source of all Particular Souls, just as Divine Intellect is the source of each Ideal Form. Thus, both Soul and Intellect are (in one sense) divided and (in another sense undivided) in an identical manner. The Soul which remains in Intellect is a unique Reason which derives from Intellect. The Universal Soul in turn produces many additional Reasons (i.e. Souls), just as Divine Intellect produces many Ideas.

4.3.6 How Universal Soul Differs from Particular Souls

If Universal Soul and Particular Souls are really of the same kind, how can we account for their differences? How is it that Universal Soul produces the sensible world, while Particular Souls do not? How can we reconcile this given that we have also claimed that every Soul contains all of the same things within themselves? How can we reconcile this given that we have already shown how the productive power of Soul can exist simultaneously in multiple things?

How a single Principle may manifest in multiple places, and how it will Act or React differently depending upon where it becomes manifest is a matter important enough for consideration by itself. For now, we will begin with an explanation of how Universal Soul generates an entire sensible world, while Particular Soul's merely govern a portion of this sensible world.

For one, we are not surprised when two people who possess the same knowledge are provided with unequal responsibilities and duties. What reason could cause the same result among Souls? One answer could be that there are great differences between Souls. Universal Soul remains disembodied, even though it produces the realm of Bodies. It stands antecedent to all Bodies. On the other hand, Particular Souls are allocated governance over a small portion of the Body of the universe which Universal Soul has already produced. It also could be said that Universal Soul contemplates all of Intellect, while Particular Souls only contemplate the Ideas relevant to their sphere. Perhaps even a Particular Soul could have produced the sensible world if Universal Soul had not already beat them to the task. We might be asking the same question about a different Soul, had a different Soul produced the sensible world first instead.

Yet a more accurate and applicable answer is that Universal Soul is in its position due to its closer proximity to Intellect than Particular Souls. The greater something's presence within and inclination towards Intellect, the greater its power. When Souls remain within the safety of Intellect's impassivity, they produced all the more easily. After all, it is characteristic of a great power to remain unaffected by the things that it produces. Thus, the Soul which remains entirely within Intellect (i.e. Universal Soul) is self-sufficient and self-sustaining. It produces as an effortless consequence of its very Essence. The Particular Souls descend from Intellect as they approach the Bodies they are to govern, and become trapped in the abyss of the sensible world.

The particular Souls become encumbered with their Bodies, and by identifying with the Body that it animates, a Soul is both enticed and dragged further down. It is this process which leads us to describe Souls in terms of rank, as those Souls of a more primordial rank are in closer proximity to Intellect. Even the Souls of Human Beings differ in their disposition towards Intellect. Some unite with it completely, others merely make contact with it through great effort, while others still do not succeed in approaching it at all. This is because not everyone uses the same faculties in their journey. Some attempt to use the higher order faculties of reason, while others attempt to use the lowly senses of the Body. Yet in spite of their different methods and outcomes, all Human Beings possess the same faculties at their disposal.

4.3.7 Interpretations of Plato Relating to Soul

How should we interpret the passage from Plato's Philebus (See Plato's Philebus, 30A), which is often taken to mean that Particular Souls are parts of the Universal Soul? In fact, the referenced text is not meant to be taken in this way. The point of the passage is to assert that the Heavens are ensouled. Plato's point is that our Body is a part of the Body of the Universe. Thus, it is absurd to say

that part of the Body of the universe is Ensouled (i.e. us) while denying Soul to the rest of the Body of the Universe (i.e. the Heavens). This fact is also demonstrated in *Timaeus*, in which Plato tells us that Particular Souls are generated after Universal Soul, though they are from the same allegorical mixing bowl as Universal Soul (See Plato's *Timaeus*, 41D). Souls are shown to vary in their purity and ontological rank, but are all ultimately of the same substance.

How should we interpret the passage from *Phaedrus*, which states that Soul collectively has the care of all that is Unensouled (See Plato's *Phaedrus*, 246b)? This passage is meant to show that only Soul has the power to generate, form, and alter Bodies. Further, it shows that this complete array powers is available to each and every Soul. Plato goes on to describe the most perfect Soul, which remains undescended as it generates the objects of the sensible world. He says that all Souls which are perfect share in this task. His point here is to differentiate between Universal Soul and the Particular Souls which have (allegorically speaking) lost their wings and descended to the realm of sensible objects.

How should we interpret the passage from *Timaeus*, which states that all Souls follow along in the circular movements of the Heavenly Realm and derive their character and disposition from this (See Plato's *Timaeus*, 90C)? There is no indication here that Particular Souls are parts of Universal Soul. Souls take on influence from the characteristics of physical locations. The quality of the Air or Water will have its own influence, for example. The same can be said for the city that someone is in, as well as the particular state of the Body at some moment. We admit that, since we are contained within the Universe itself, we receive at least something from Universal Soul. We also do not deny that the Heavenly Circuit has its influences on us. Yet we have also shown that there is a phase of our Soul (i.e. the Reasoning Soul) which can oppose these influences. In fact, this phase of Soul is identifiable precisely because it offers this resistance. Just because we derive from the Universe does not mean that our Soul is a part of Universal Soul. After all, the Soul of a child is not merely a part of the Soul of its mother.

4.3.8 Particular Souls as Variants of Universal Soul

Such are our solutions to these potential objections. The sympathy between Universal Soul and Particular Souls does not pose any challenge to our position, as this sympathy can be explained due to the fact that all Souls derive from the same Principle. We have also explained the difference between Universal Soul and Particular Souls, and how one Universal Soul comes to be multiple Particular Souls. Finally, we have explained how two Souls might behave differently from one another, even though they possess the same set of faculties and powers. The differences among Souls are primarily caused by the differences in the bodies that they animate. Souls also take on some of their disposition as a result of what they did and thought about in previous incarnations. Plato teaches that a Soul will choose its next set of conditions based on its past experiences (see Plato's *Republic*, 620A).

Plato further explains that the differences between Souls stems from their ontological rank and purity (See Plato's *Timaeus*, 41D). With regards to the nature of Soul in general, we have shown that each Soul has within it the same Potential, and so each Soul is differentiated by the Potentialities that it Actualizes. Put another way, each soul is characterized by its dominant phase. Each Soul seeks Unification with Divinity in its own way. Some seek it via actualization of their current state, some seek it via knowledge, and another seeks it through satisfaction of their desires. Each Soul's orientation is influenced by the things it focuses on. Thus, each Soul's pursuit of fulfillment leads it on a different path.

Universal Soul implies variants. It must, as every Universal Principle (i.e. Ideal Form) is ultimately a single unified category which is comprised of variants. For example, all individuals of a certain species are variants of the species as a whole. Each cat is a variant of the Ideal Form of Cat. There is structured ordering among the Real Beings (i.e. Ideal Forms), and none of them are truly disconnected from the rest. There is no randomness among the Real Beings, which makes sense given that there isn't randomness even among Bodies. Thus, the Real Beings are to be described in whole numbers. To be a Real Being, a stable individual Essence is required. This essence must be unchanging, and thus everything in the domain of this Essence is Unified into a single unit. Bodies, by their very nature, are in a perpetual state of decay. Bodies only ever temporarily take on the Form of a Real Being. The Qualities that a Body expresses are only ever Accidental to the Body itself. The Real Beings are not composite. Each Real Being is Eternally an individual and a Unified whole.

Even if we take for granted that the Real Beings must derive from some antecedent Principle, said Principle would not derive the Real Beings out of Physical Matter. If Real Beings were derived from Physical Matter, then the source of their difference would have to include the Quantity of Matter used to generate them. Yet pure Soul is within the realm of Eternity. How could something Eternal vary its production from Being to Being? Souls, as Eternal Intellectual Beings, thus cannot be produced Quantitatively different from one another.

How can Soul be both Infinite and Definite? The answer is that Soul is Infinite in Power. This does not mean Soul is divided into an Infinite number of parts. Divinity is Infinite in this way as well. Infinite in this context means that it is not bound within parameters of scope. Thus, each Soul is not limited, for example, in terms of its Magnitude. Each Soul expresses whatever Magnitude that it chooses. Thus, Soul will never extend beyond itself, but extends as far as it desires. Thus, Soul engages in its Power of Animating Bodies freely. Soul also never becomes detached from itself, even though it might Animate a finger and a foot in different ways. Soul remains unified throughout the universe, even in the case of Bodies which are cut into pieces. The entirety of the Body of the Universe is Unified, and all of it is Ensouled.

When an Animated Body undergoes Death, countless forms of Life derive from the now inanimate corpse. Yet they do not derive their Animation from the Life of the previously Animated Body. The Physical Matter of the previously Animated Body is well suited for the generation of new Life. Each Animal which feeds off of the flesh of the deceased receives its own Particular Soul. This must be the case, as Universal Soul is omnipresent. Only a Particular Soul can be associated with a Particular Body. Yet the Number of Animated Bodies does not increase the number of Souls. Each Particular Soul remains unseparated from Universal Soul. This process is mirrored within our own Human Bodies. When some of our flesh is cut off from us, our Particular Soul abandons it and unites with the flesh that is grown to replace it. Thus, the new flesh is incorporated to the Unified Whole that is us as an Animal. Yet Universal Soul always remains a Unified Whole. Even though some parts of the Body of the Universe become Animated by particular Souls while others do not. All Bodies are equally within Universal Soul, whether they become animated by Particular Souls or not.

4.3.9 The Initial Descent of Soul

We must now investigate why Soul descends into Body and the mechanisms of this process. These are certainly topics worth careful consideration. There are two places of origination for a Soul that enters into a Body.

1. A Soul may transmigrate from one Body to another. The prior Body may be dense like Earth or ethereal like Air and Fire. The latter case is not always recognized as a transmigration because the prior Body is difficult to perceive.
2. A Soul may come into a Body from an incorporeal, Bodiless phase. This possibility is notable as it represents the initial descent into Body.

We are interested in the second case. It marks the initial mingling with Bodies for a previously pure Soul. It is fitting and even necessary that if we are looking for the beginning of this process, we should look to Universal Soul's initial descent (as opposed to some particular Soul's initial descent). It is worth noting that the limitations of language require us to use statements about Soul 'entering' or 'animating' Bodies. In truth, there is no aspect of the Sensible World which has ever been unensouled. There has never been a Body completely devoid of Soul's governance. Nor has there ever been Physical Matter that was not arranged under some sort of order. In spite of this fact, we can theoretically distinguish between these things even though they never exist without one another. After all, the parts of a composite theory can be analyzed discursively.

The truth is that without Bodies, Soul could have no procession. Where else would it proceed to? A Body is precisely the location for a Soul to proceed. Thus, a Soul will always generate a receptacle for its own procession. This receptacle is the Body.

Since it is a Divine Real Being, Soul is ultimately at Rest. In fact, Soul's Rest is entirely dependent on the Intellectual Principle of Rest itself. Soul's Rest is thus like a light which dims as you get further away from its source. As this light dims, darkness takes its place. Soul perceives this darkness, and in doing so imbues it with Form. After all, that which is adjacent to Soul ought to have some semblance of Form, even if it is only the dim, negative outline of Soul's procession. This negative outline is the dimmest and most contingent aspect of Reality itself.

The Sensible World is, in a way, like a massive and varied house which remains inhabited by the architect who built it. The architect remains in the house, but is not directly affected by the things which happen to it. Yet the architect has taken great care to consider each of its rooms, both in terms of building each room and also in terms of making them as Beautiful and harmonious as possible. Thus, the architect maintains this house, but expends no part of themselves in this process. They are only there to manage the building and perform maintenance. It is in this manner that Sensible World is ensouled. Not because a Soul belongs to it, but because a Soul governs it. It is Soul which possesses a Body and is master over it, not the other way around.

No aspect of any Body is unensouled. The Sensible World relates to Soul like a submerged net relates to the sea. It is surrounded and full of water in every place, yet unable to constrain any of it. As far as the net is cast, it remains completely within the sea. Since it is submerged, no part of it can escape the water. Thus, Soul envelopes to the furthest reaches which the Sensible World extends. Yet if the Sensible World ceased to be, Soul would be unaffected. Soul remains Eternally impassible. Conversely, the Sensible World only extends as far as Soul allows. Soul's shadow, in turn, extends in Magnitude as far as the Intellectual Principle it manifests requires.

4.3.10 The Projection of Reason via Soul

Having completed our descent, let us re-ascend back to that which is in Eternal Repose. Let us conceive of that which always has been the way that it is, and grasp it as one transcendent whole. Ascend your thoughts to the Sun, its light, the air it travels through, and the Moon which receives it. Consider them as individuals, and ascend further such that they are a cohesive unit. Do not forget that in spite of the fact that they belong to the same thing (i.e. the Sensible World), they exist within an ontological hierarchy of rank from first, to second, to third. Ascend now to Universal Soul itself. At last we have arrived at the Eternal Repose of Divinity.

Now let us proceed again, beginning with the first rank of Beings, continuing to the second rank of Beings, all the way down to the final rank of Beings which Soul produces. This final rank which proceeds from Soul is like the furthest shimmers of light which originate from a fire. Conceive of the Beings of this final rank as extended in darkness. Like light from a fire, Soul illuminates these objects, thus imbuing them with Form. Thus, Soul Expresses Form, exemplifying its role as the vehicle by which Reason orders the Sensible World. Just as the Seminal Reasons in an animal's seed Order their offspring's Form and character.

We should not conceive of Soul as exercising judgement to determine how it will Act upon an object. This would reduce Soul's power from a purely natural extension of its Nature to a technical skill. Technical skills are vastly posterior to Soul's natural power. The techniques of judgement are nothing but crude imitations of Soul's natural Reasoning power.

Soul, by its very Essence, is sovereign over Bodies. Both in terms of their generation and their eventual states after they come into Being. Bodies are unable to resist Soul's will. Bodies of the last rank are hindered by one another, and their impotency means that they fall short of the Ideal Forms they are directed to imitate. At the largest scale, Order is achieved all at once. Thus, the Sensible Universe when taken as a whole effortlessly achieves Beauty. At this scope, everything from temples dedicated to the Gods to the humble dwellings of Human Beings have their precise place and purpose. What else could we expect Soul to generate, besides the objects that it has the power to generate (i.e. Bodies)?

Just as fire warms and snow cools, part of Soul acts upon itself while another part of it reaches out to things beyond itself. Objects which are not Animated by Soul lack the ability to direct themselves internally, but they act upon the objects around them. It is the nature of all things to assimilate everything else around. Soul is unique in its ability of self-direction and external influence. Thus, Soul has the function of imbuing the inanimate with Life. The Life which Soul imbues is similar to the Life which Soul has. Thus, living among Reason, Soul imparts Reason into the Bodies it Animates. The Reason within an Animal is but an image of the Reason within Soul. Since Soul is in contact with all of the Real Beings of Divinity, the Sensible World (which Soul generates) contains within it images of all of the Real Beings.

4.3.11 Soul as Mediator Between Intellect and Body

The Sages from ancient times who sought to manifest the presence of the Gods by erecting statues and temples understood the nature of the universe. They comprehended that Soul can manifest any aspect of Being anywhere, and that it is most easily done when the proper receptacle has been prepared. The best receptacle would be something sympathetic to and harmonious with the Being whose manifestation is desired. Something such that the physical object created might share in some of its power. These objects reflect an image of their likeness, much like a mirror.

All things in the universe are generated in the image of an Ideal Form. The process of Reason entails molding matter into the likeness of Intellectual Principles (i.e. Ideal Forms). Since each Intellectual Principle is a Divinity, we can see that all physical objects are linked back to Divinity via the Ideal Forms that they resemble. These are the Ideas which Soul contemplates as it generates the Sensible World. After all, how could Soul produce something that wasn't already Intellectually coherent?

Intellect (i.e. Nous) is itself like the sun within the Divine sphere. Soul is ontologically posterior to Nous, because it is Essentially contingent upon Intellect. Both Intellect and Soul are Eternal and at rest. Yet Soul shares a border with both the sun of Divinity (i.e.

Intellect) and the sun of the Sensible sphere. In this way, Soul serves as the link between the Sensible and the Divine. Soul acts as an interpreter, mediating that which is emanated from Intellect above it down to the Sensible World below. Soul also serves as mediator for that which ascends from the Sensible to Intellect, at least until that which ascends rises above the sphere of Soul.

Nothing Intellectual is physically distant from anything else. The identities of the Intellectual Beings are only discernable in terms of differentiated scope and Essence (as opposed to in terms of Magnitude and Locus). Thus, they are Unified, but Differentiated. The Divine Intellectual Beings are almost aloof to the Sensible World, though they are present to all things here in their unique way. The Heavenly Bodies which many refer to as Divine are exalted due to their unwavering link to the Intellectual principle from which they descend. Their motion belongs to the Soul of the Universe itself, and they act in contemplation of their Intellectual Principle with singular focus.

4.3.12 Soul is Connected to Intellect, Even in Descent

The Souls of Human Beings see images of themselves down below in the sensible world. This is the cause of their downfall, much like Dionysus precipitated his own downfall by distractedly gazing at his own reflection in a mirror. In spite of this fall, Souls are never dissected from their connection back to Intellect. Their Intellectual phase does not descend, such that their heads remain in the clouds as their feet scrape the ground. Yet the descent of the Human Soul has a profound effect on its mediating phase. This middle phase becomes compelled to care for its lower phase which has descended into Body.

Paternal Zeus takes pity on the plight of the descended Soul, and mercifully dissolves their bonds in death. Thus, a particular Soul may ascend and reunite with Universal Soul, and Universal Soul is Eternally unfettered by the circumstances of the Sensible World. After all, Universal Soul already possesses everything in the Universe. It maintains the circular motion of the Heavenly Realm in perfect accordance with the unchanging tempo prescribed by the Intellectual Principle. All events have their moment in time, and all lives have their purpose. Everything is brought into concordance by the Universal Reason of Universal Soul, including the descent and re-ascent of Souls.

This fact is also demonstrated by the harmony of the Souls which order the Heavenly Bodies, and the Souls which occupy lower phases of the Sensible World itself. The agreement among Souls can be seen in the concordance of celestial events and events in Human lives. This is why even the choices we make are seemingly foretold by the stars and planets above. No event is out of place, like the notes in a song when performed perfectly. This is the meaning behind the allegories of harmony and music.

This Universal consonance could only arise if all of the events in the universe were orchestrated under a single Reason. It is this Reason which orders the temporal periods of Time in which events occur, and the order in which particular Souls are emanated. After all, some of Soul remains within Intellect, some descends to the macroscopic scale of the Heavenly Bodies, while some descends further to Animate Bodies here on Earth.

Divine Intellect must remain Eternally aloft and unchanging. Thus, Soul is necessary to communicate the Ideas of Intellect to the Sensible World. Pure Soul is closer to the stability of Intellect, and is thus relatively more stable than the Sensible World. This is why Soul is able to bring about order in the movements among Bodies. Universal Soul expresses its high phase in the unwavering movements that it imparts to the Heavenly Realm. Particular Souls express their adaptability as they change with the circumstances and seasons of their surroundings.

Souls may also descend to different depths. Some only descend a short way, while others reach deep below. Even Souls which animate Similar Bodies (thus producing the same kind of Animal) descend to varying levels. Each Soul goes to the Body which is appropriate for its disposition. The Particular Soul with the disposition of a Human Being will Animate a Human Body, whereas a Soul of differing disposition may Animate the Body of another Animal.

4.3.13 The Destiny of Souls and Intellect

It is Necessary, Just, and Natural that everything is put into proper order. Thus, each Soul goes to the Body which bears the Image of its dominant affection and disposition. It is part of Soul's Essence to approach the Sensible manifestations of the Ideas it is inclined towards. For these reasons, a guide or governor is not required. A Soul simply descends to the right place at the right time of its own accord. Every Soul has their particular moment. When this moment arrives, Soul penetrates into the appropriate Body as if summoned by a herald. In this moment, it is almost as if Soul were possessed by the magic of a powerful sorcerer.

The process is the same within the sphere of the Animal. Each Animal grows its Body and organs at the appropriate time without external influence. Thus, a Body produces a beard or horns precisely when it is Necessary for them to grow. This also applies to plants, which produce fruit and flowers in precisely the right season. Thus, the descent of the Soul is neither a choice nor a compulsion. At the very least, it does not pass deliberation on its options before descending. The descent of the Soul is a Natural inclination, like the inclination to procreate, or the desire to create a beautiful work of art. As if by destiny, like is attracted to like. Thus, each variety of thing has its particular moment to go forth and meet its fate.

Within Intellect, which is antecedent to the Sensible World, there is destiny as well. Its destiny is to remain impassible above, while emanating as much as is possible downward. Intellect's destiny is to emanate particular Variants which are implied by the Universal Ideal Forms. Each thing in the Sensible World carries with it the things it receives from Intellect. Intellect does not exude power as an external force, but imbues each thing innately with what it needs. The particular Variant Manifestations carry around with them the powers Essential to the Ideal Forms which produce them. Thus, when the time is right, each Sensible Variant will carry out its destiny voluntarily. What Intellect emanates to the Sensible World serves to empower the Sensible Objects, and this begets them with natural desires congruent with their purpose.

4.3.14 Pandora's Gifts to the World

Thus, the Sensible World which already contains within it the light of stars and Souls is illuminated even more profoundly. Our world here below is lit up with the Beauty of the Divinities which have manifested throughout it. The Gods and the Intellectual Beings which produce Souls imbue it with Divine order.

This is what Hesiod meant in the myth where Prometheus forms humanity. After Prometheus creates Man and gives them the gift of Fire, Zeus instructs Hephaestus to create the first Woman. The Gods imbue her clay with water such that she may have a voice, and provide her with additional gifts. This is why she was named Pandora (i.e. 'the all-gifted'). She had received the gifts of the Gods. Thus, this woman was fashioned by forethought (i.e. Promethea, a pun on Prometheus). This is why Epimetheus was instructed not to accept Pandora as a gift. It is better to remain completely within Intellect. Prometheus' binding signifies his binding to his creation. The fact that Prometheus is later freed by Heracles implies that Prometheus' has within him the power of liberation. (see Hesiod's Theogony, 521).

As long as the theme of the Sensible World receiving the Gifts of the Gods remains, any other interpretations of the Pandora myth are perhaps valid in their own way.

4.3.15 The Destiny of Descended Souls

Upon descending from Intellect, Souls first arrive in the Heavenly Realm (i.e. outer space). It is here that they generate a Body. The particular Soul's inclination towards physical extension is commensurate with the depth of their descent towards Earth. Some Souls descend straight into the lowest, most base corporeal entities. Others descend slowly, falling lower in rank each lifetime. Such is the fate of the feeble Souls which are weighed down as a consequence of their identification with the realm of Body. They forget their true nature.

The Souls within the Sensible World are differentiated by the Body that they Animate, the accidental circumstances that they encounter, and differences in their primal temperament. The influences of some or all of these variables mix together into different combinations, and thus result in different lives. Some are completely beholden to the destinies which govern the Sensible World, while others liberate themselves and take control of their lives to the degree which is possible. Others still are liberated, but choose to use their free will to contribute their unique capabilities in support of the Order of the universe.

The Order of the universe encompasses all of the Seminal Reasons for the universe itself. This includes all of the laws of Causality, the movements of Souls, and the Divine Laws which spring directly from Nous. It upholds the Necessary consequences of these Divine Laws as manifest in the Sensible World below. It serves as a direct link to the Eternally Impassible Divine Laws above. It conforms all that are unable to conform themselves in accordance with Divine Law. Thus, it also ensures that Souls bear responsibility for their dispositions and prior actions. It achieves this by causing them to arrive into an appropriate condition and location within the Sensible World when they descend.

4.3.16 Reason and Order are not Responsible for Injustice

The Order of the universe is thus responsible for upholding the Just punishment of the wicked. What about the misfortune, accidents, poverty, illness which seem to Unjustly affect Good people? Is injustice also enforced by this Order as punishment for past wrongdoing? After all, some will argue that since these Injustices are Caused to happen for various Reasons well in advance, they are thus congruent with Reason itself.

This is not the case. Injustice does not derive from the primal Reasons, nor from Providential Causes. Rather, such misfortunes are the accidental consequences of Order. When a building collapses onto a person, it will kill them regardless of their moral character. Good-natured horses moving at high speeds will accidentally trample anything which unexpectedly crosses their path. Such misfortunes can be understood as not inherently Evil, as they derive from the laws which are necessary to keep the Sensible World running. Also, any misfortune brought about by past wrongdoing can hardly be called Injustice.

If it is Necessary that things happen in accordance with cause and effect, and if everything in the Sensible World is contained within the singular Reason for the universe, then we should think that even the most minute of occurrences is encapsulated by this Reason as well. Injustice done to one person by another is the fault of the perpetrator, and this perpetrator must receive the Just consequences of their actions. Yet from the context of the Universe as a whole, there is no Injustice even for the victim. The events were necessary. If misfortune befalls a Good person, we can rest assured that they will find a happy ending in spite of the setback. We cannot accuse the universal Order of Injustice, and must recognize that Divine Justice is ensured. If we feel tempted to accuse Reason and Order of Injustice, it can only be due to our ignorance of the bigger picture.

4.3.17 Illumination of the Spheres

We can deduce that Souls first enter the Sensible World among the Heavens (i.e. Outer Space) due to the fact that the Heavens are the Best part of the Sensible World. The Heavens consequently must be adjacent to the least exalted place among the Divine and purely Intellectual (i.e. Soul). This means that the Heavens are the first Sensible emanation from Soul, and thus also the first thing to participate in Intellectual Beings (i.e. express Form).

That which is Earthly is emanated last, animated by the lowest phase of Soul, most distant from Divinity, and the last to participate in the Intellectual. Thus, each Soul shines down from the Heavens. Most of a Soul's potency is directed there, while only the lower and less potent phases of Soul descend to further depths. Such a descent is of no benefit to a Soul.

Imagine a single point, and a sphere of illumination extending out from it. This represents Intellect. Next, imagine an additional sphere of with a larger diameter than the first. This represents Soul. The second sphere is also luminous, but only because it was set alight by the light from the first sphere (i.e. Intellect). Finally, imagine a third shape, a toroid, with a diameter larger than the second. This represents the Sensible World. It is not luminous itself, and only receives the light which gets passed down to it from the second sphere (i.e. Soul). The parts of the third shape (i.e. the toroid) which are closest to the second sphere receive its light with the most intensity.

Thus, all begins with light emanating outwards from a single center point. Intellect illuminates Soul with Reason while remaining impassible and self-contained. Particular Souls radiate from Universal Soul, some remaining within the sphere of Universal Soul, others penetrating into the toroid of the Sensible World. The Souls which penetrate into the Sensible World due to so illuminate (i.e. animate) Bodies, but this comes at a price. The Souls which descend to the Sensible World are like the captain of a ship adrift in a powerful storm. So distracted by their efforts to save the ship, they forget their own safety and are at risk of shipwreck. Souls are dragged down by the Bodies which they animate like a sinking ship drags down the Bodies of its crew. Bewitched by concern for the Sensible World, they become bonded in the chains of Destiny.

If each Body was as perfect as the Universe itself, each one would be self-sufficient and never have any cause for fear. Perhaps then could Soul Animate a Body without leaving Divinity.

4.3.18 Are Disembodied Souls Reasonable?

Does a Soul engage in the act of deliberate reasoning prior to Animating a Body? What about after it leaves the Body? The answer is no. Soul only deliberates reasonably while embodied. While embodied, Soul is distracted by its sensible experiences and inferior in its abilities. Calculative reasoning comes about as an answer to these difficult circumstances. Embodied Soul requires a crutch to compensate for its lessened Intelligence and strength. It is similar to how craftsmen only use calculative reasoning when they

encounter an especially difficult problem in their trade. For easy jobs, they can carelessly carry through their work based only on knowledge of their craft (i.e. without consideration of any difficult situations).

If this is the case, then how can disembodied Souls, purely within Intellect, be considered as Reasonable? The answer is that they remain Reasonable given their ability to tap into the Beings of Intellect (i.e. the Ideal Forms) when the need to do so arises. Reason is, as we hold, a reflection upon the Beings of Intellect. Soul is, in its Essence, Eternally in reflection of Intellect. Thus, Soul still remains Reasonable while entirely within the Intellectual.

Yet we cannot project our embodied experience of reasoning onto a disembodied experience. We certainly wouldn't hold that they use verbalizations. Even the Heavenly Bodies have no need for verbalizing. The disagreements and lack of understanding one another which precipitates the need for speech down here do not exist above. Everything above is done in accordance with perfect Order and harmony. There is no need to vocalize instructions among Beings that innately comprehend one another. Even in the sensible world we can communicate a lot without speaking, such as with eye contact. In intellect, everyone can see everything and nothing is unknown to anyone. Without speaking, everyone already knows. Daemons and Animals of an ethereal Body still need speech, as they take part in the ignorance of embodiment as well.

4.3.19 The Divisible and Indivisible Aspects of Soul

Is the Indivisible aspect of Soul coalesced with the Divisible aspects of Soul, as though they were mixed together? Perhaps the Indivisible aspect occupies its own higher domain, and the Divisible part is subsequent and lower. This would be similar to the relationship between the higher Reasoning phase of Soul and the lower Unreasoning phase of Soul. To answer conclusively, we must carefully examine the how the natures of Divisible and Indivisible relate to Soul.

Plato uses Indivisible as a descriptor of Soul without qualifications. Soul's Indivisibility is absolute. Plato only ever refers to Soul as Divided in the context of Bodies. Soul's Divisibility is relative. Soul's Divisibility is only applicable to Bodies and has no bearing on unembodied Soul. Thus, to understand Soul's Divisibility, we must examine the nature of the Body to understand which aspects of Soul it needs to Live.

Because the Body has an experience of Sense Perceptions all over it, it requires divisions. Because each part of the Body which experiences Sense Perceptions is necessarily aware of its particular location, there is division. Yet at the same time, because there is Sensory Experience in all particular locations of the Body, there is Sensory Experience of the whole Body as well. Thus, Sensory Experience is undivided (in the sense that there is no part of the Body without it) and divided among the Body (in the sense that a particular part of the Body is able to have singular experience such that it is identifiable with that part of the Body).

Some might argue that only the Sense of Touch is divided in this sense, and deny such division to other Senses. Yet this same reasoning must apply to all Senses, since each Sense must be identifiable as its own distinct experience (i.e. we can distinguish between Sound and Sight). Such distinction requires Division as well, though perhaps the experience of the Division itself is less pronounced. Even the vegetal phase of Soul which turns nutrients into growth (as in the case of even plants) necessitates this Division. Even the base Appetites have their seat in differing organs within the Body. Indeed, even some of these base level Sensory perceptions can be experienced independently of one another.

Some experiences are not only derivative of the state of the Body, but also owe part of how they are experienced to Reason and Intellect. The higher phases of Soul can alter a base sensory experience which originated from a Bodily faculty. Of course, Reason and Intellect are not dependent on the Body in any way. Thus, they do not become divided among the parts of the Body in any way. In fact, Bodily experiences only serve as a distraction and impediment to Reason and Intellect.

To answer our original questions, we conclude that the Indivisible and Divisible aspects of Soul are not mixed together. They form a single unity which is Soul, but the parts of Soul which are embodied come to possess a location as a consequence of their embodiment. Thus, the Unembodied and Embodied phases of Soul are distinct parts of Soul with their unique characteristics. Yet by participating in the overall experience of the Soul, the Divided parts of the Body participate in the Undivided whole the Soul. Thus, each embodied Soul is divided within its Body, but undivided in terms of participation in Soul as a whole.

4.3.20 The Location of the Soul and its Parts

How are the so-called parts of Soul situated? Are they all in one place? Do they each have a physical location?

This is a difficult question to answer. If we do not designate a different place for each part of Soul, then we cannot designate any part of it as being located in the Body, and we will end up with lifeless corpses. How could we explain the various functions of a Body's organs in this case? On the other hand, if we allow for some parts of the Soul to be in a physical location, then we have effectively expelled the parts of Soul which do not have any location and in doing so deny that they can influence the Body.

We cannot think of Soul or its phases as being in places within the Body. Place itself requires physical extension. Since Soul is not a Body, it does not have physical extension, and is not the type of thing which can be inside of a place.

We cannot even think of the Body as a vessel for the Soul. This would imply that there can be Bodies apart from Soul. Wouldn't this also imply that Soul becomes enveloped by the Body, as though the Body were the one with power over Soul and the ability to diminish it for its own benefit?

We cannot even think of Soul as being in a place at all. While a place is a physical location for a Body, it is not in of itself a Body. Thus, a physical location by itself has no need for Soul. Besides, Soul is not merely located in contact with the Body, but acts throughout it. If Soul is within a physical location, it would have to move this empty space around (i.e. a locus) as with it like some monstrosity. Finally, Soul cannot be located in the empty space. Empty space is the interval between Bodies. Thus, that which enters into empty space must be a Body, not Soul.

The Soul is not within the Body like a Quality in some Substrate. A Quality is way for a Substrate to Be, such as the color of paint or the shape of clay. You cannot separate a Quality from its Substrate, but Soul is separable from Body.

The Soul is not within the Body like a part is within a whole. For one, Soul is not a Body part. Nor is it any other part of an Animal. We cannot think of Soul as though it were wine in a jar, or some thing inside of something else. Neither is Soul the sum of the parts of the Body. It is absurd to think of Soul as some combination of Body parts.

Soul is not in the Body like Form is manifest within Matter. Matter is always in some Form (though it can fluctuate), and really represents the imposition of Form onto something already extant (i.e. Matter). Soul is the thing that Forms Matter, not Formed Mater. Soul cannot be the Ideal Form itself, as something purely Ideal should not exist within a Body. It also remains to be explained how Soul and Body could be separate in this case.

In reality, we say that Soul is within the Body because the Body is what we can see. We can tell that a Body is Ensouled when it moves on its own and can feel. Thus, we conclude that the Soul is something which goes into a Body. Yet if we could sense the Soul, we would see it extend out from the Body in every direction. We would realize that we have it backwards. Soul is not within Body, rather Body is contained within Soul. As it were, flux is contained within the nonfluctuating.

4.3.21 Inaccurate Analogies to Soul's Presence With Body

Then how is Soul present to Body? We have already objected to several possibilities, yet how should we answer this question affirmatively? Is Soul present to the Body in the same way in all places, or do the different phases of Soul present themselves differently?

Since the previously discussed analogies are inaccurate, we must try with another. Is Soul present to the Body like a helmsman is present to a ship? This analogy is helpful in that it adequately preserves the distinction between the Soul and the Body (or the helmsman and the ship), but it does little to describe the nature of their interaction. We can imagine that the Soul is present to the Body only incidentally, like a mere passenger aboard the ship. Yet it is difficult to project our understanding of a helmsman steering a boat onto Soul Animating a Body. It doesn't help that a helmsman only interfaces with the ship's helm, whereas Soul interfaces with the entire Body.

Is Soul present to Body like a skill is present to its appropriate tool? Consider something like a helm (i.e. the tool in the skill of ship steering) within Soul, moving appropriately to carry out the activities of this skill. Yet this analogy is also inadequate, as this implies that the movement and acts come from outside (i.e. the movements associate with a skill are external to the tool used). A helm requires a helmsman's movements to move itself. Soul's motion comes from within.

What if we imagine that the helm (i.e. Body) is a natural extension of the helmsman (i.e. Soul), like a limb? The helm might be thought of as moving only based on the will of the helmsman to move it (as in the case with an arm or leg). Yet even this is inadequate. It still fails to explain precisely how Soul and Body interact. We can only satisfy our question with a deeper inquiry into this subject.

4.3.22 Soul in Body as Light in Air

Is Soul present to Body in the same way that light is present to air?

This analogy maintains the distinction between light and air (and thus Soul and Body). Light passes through air, but they do not coalesce. The light remains distinct from the air. Rays of light pass through the air, and pockets of air pass through lit and unlit spaces. The air and light mingle and then depart, imparting nothing to one another in the process. In different contexts, it is correct to both say that the light is in the air, as well as that the air is in the light.

Plato wisely outlines the relationship between Soul and Body. He does not locate Soul within Body, rather he locates Body within Soul. He also notes that there is part of Soul which is Embodied, and another part of Soul's power which has no need for corporeal extension (see Plato's *Timaeus*, 36D).

This is the case for every Soul. Most of the powers which belong to Soul are not present to a Body. It is only the parts of Body which have need of Soul that are present to Soul. Yet the powers of Soul which are present to the Body are not comprised of Body parts, nor are they contingent upon the Body as a whole. Now, some powers of Soul are present to the entire Body. The experience of physical sensations extends to all of the Bodily organs, for example. Conversely, some powers of Soul are limited in their presence only to the organs which have need of them. We shall explain what this means in the next session.

4.3.23 The Harmony Between the Powers of Soul and Bodily Organs

When we say that Soul presents differently to each organ, what we mean is as follows. When a Body is Animated by Soul, different parts of the Body participate in this Animation in different ways. Each part of the Body is provided with a power suitable to its function in support of the whole animal. Thus, the eyes derive the power of sight, the ears the power of hearing, the tongue the power of taste, and the nose the power of smell. Some powers are present to every Body part, such as that of touch. Thus, the entire Body becomes an organ for the sensation of touch.

The sensation of touch is mediated throughout the Body via the nerves. These nerves also have the power to induce movement within the various parts of the Body. The nervous system originates within the brain, and for this reason the brain has been considered by some as the seat for sensations, impulses, and the operations of the Body in general. The operating Principle of the Body has been thought to be found where all of the pathways to the various organs cross and link together. Yet it is more accurate to say that the activities of the Body are triggered in the brain, but the actual power of a particular organ is located within said organ itself. The brain sets the organ in motion, which manifests the power that is harmonious with this organ (such as the power of hearing in the ear). Most accurately, we can say that all of the Body possesses the power of motion. After all, Soul Animates the entirety of the Body. We are more apt to say that the motion of a particular activity has a starting point within a certain organ, as opposed to saying that this organ is the foundational source of this movement or the power which it manifests.

Ancient thinkers knew that the powers of appetite and impulse belong to the Unreasoning Soul, and that the powers of appetite and impulse are beneath the power of Reason. Thus, they located the faculty of Reason in the head, as it highest part of a Human Being. They didn't necessarily mean to equate the Reasoning faculty with the brain itself, but rather they knew that there must be some point within the Body which mediates between the sensory perceptions of the various Organs and the Reasoning faculty. Something by which to transmit the experiences of the Bodily Organs to the place where this information is to be Reasoned. Above Reason lies the objects of Reason, which themselves are completely isolated from the realm of Bodies. Thus, a mediator between these realms is necessary, namely Soul. After all, a sense perception implies a sort of judgement about that sense perception, and recognizing these judgements into concepts is an Intellectual act. Thus, there is mediation upwards. In turn, Imagination stirs Reason, which brings about Bodily impulses. Thus, there is mediation downwards.

For this reason, the faculty of Reasoning itself cannot be in a particular place. It is not itself in the head. Rather, the organs of the head are suitable to this faculty and serve as the source of the Bodily motions which manifest this power. Put another way, the motions which manifest the power of Reason begin in the head.

If we consider the power of turning nutrition into growth and generation, we will see that it is also present throughout the entirety of a Body. Nutrition circulates throughout the Body through blood, which is circulated throughout the Body via the veins, which trace back to the liver. For this reason, the liver has been called the Bodily seat of the appetite. After all, the appetite is the motivation for eating, which becomes the source of nutrition and consequently Bodily growth. Conversely, blood which is not saturated with nutrients is light and pure. It is perfect for being pumped throughout the Body via the heart. Since such unsaturated

blood is also suitable for the distribution of spiritedness, and so it is said that these feelings (e.g. anger, excitement) have their Bodily seat in the heart.

4.3.24 Soul After Death

Where does Soul go to after it leaves the Body? It will not go somewhere in the Sensible World if there isn't a suitable vessel for it. This only happens in the event that Soul has been distracted by a tempting object. Such a tempted Soul forgets its own Wisdom, and it will settle into a place where objects that are suitable to its current disposition can be found or made.

Given the various possible places for a Soul to descend, a particular Soul will descend to a place that is both harmonious with its disposition and in accordance with Justice. Those who were previously unjust will suffer retribution. There is no escaping Divine Law, as its Just consequences are inherent to all activities. The ignorant person is destined to suffer, exhausting themselves with their own ceaseless resistance to Justice itself. Eventually, they wear themselves out and are swept away to exactly where they belong. Thus, their involuntary suffering is a consequence of their own voluntary acts. Divine Law dictates that such a person suffers a commensurate punishment and amount of time for their wrongdoings. Ultimately, the Harmony which governs this world from above directs the descended Soul back upwards when it has sufficiently learned from its suffering.

The Souls which Animate Bodies thus feel the corporeal pain that these Bodies undergo. Pure Souls are not burdened by their association with a Body, and thus they enjoy the privileges of incorporeality. They reside in Divinity, the realm of pure Essence and Real Being. The Pure Soul dwells within Divinity among the Intellectual Beings. If you find the Intellectual Beings, you will also find Soul. Just don't try to look with your eyes, as they have no Bodies to see.

4.3.25 What Remembers?

Do Souls remember their Embodied lives after they return to the incorporeal? Perhaps a previously embodied Soul's ability to remember its past life is dependent on what that past life was. Further, it is possible that certain types of things might be rememberable by a disembodied Soul, while other types of things cannot be remembered. Finally, there is the question of whether the memories of disembodied Souls persist forever or only for a short duration.

If we are going to investigate memory in this way, then first we must first identify what is doing the remembering. This is not a question of what memory is, as this is a topic for elsewhere. This is the question of what types of Beings have the natural ability to remember.

If memory is something that comes about as a response to something outside the Being which remembers, then we cannot ascribe memory to the purely Intellectual beings. After all, they are unaffected and outside the flux of Time. We should not project memory onto Divinities, Real Beings, or Intellectual Principles. All of these are Eternal, immutable, and beyond the concepts of before and after. If memory requires a change, then we cannot apply it to things which do not change. How could we ascribe memory to something which experiences no events to remember?

Some will object and say that Intellect is capable of knowing the changes which happen to the Beings which do experience Time. It can know the circuits of the Heavenly Bodies, for example, without experiencing any changes itself. Yet in order for Intellect to experience these changes in position in the same manner which the Heavenly Bodies experience them, it would need some conception of sequence. Further, thought and memory are two different things, and we cannot conflate them. Intellect does not contemplate things which are outside of it after having acquired them in some way. This would imply that these thoughts were not Essential to Intellect, meaning Intellect might be at risk of losing its Ideas and fading away.

If memory does not apply to what something possesses in its very Essence, then we equally cannot assume that something's memories include information about its Essence. An Embodied Soul might intuitively understand its Essence on a subconscious level, and this is especially true of Souls which have descended into Body very recently. The ancient Philosophers have used the term Anamnesis (i.e. Recollection) in the context of a Soul coming to the realization of its true identity and Essence. The usage of Anamnesis could cause it to be confused with the normal sense of memory, but Anamnesis is unique in that it refers to the remembrance of things outside of time (as opposed to the colloquial sense of memory, which is used in terms of events which occurred in the past).

Perhaps our answer is too surface level and requires deeper analysis. Some might doubt that Anamnesis truly belongs to primal Soul. How do we know that Anamnesis doesn't belong to a lower phase of Soul or the coupled Animated Body? Further, if we grant Anamnesis to the lower Soul and the Animated Body, where do they receive it from and how is it transmitted?

Given these questions, we must enquire more deeply into the seat of our memories. If memory has its seat in the Soul, which faculty or power of Soul? Some posit that memories are within the Animated Body along with the faculties of sensory perception. Is this the case? If so, in which part of the Animated Body are memories seated? Is this the same part of the Animated Body which is the seat of sensory perceptions?

4.3.26 Soul as the Seat of Memory

If both Soul and Body are a prerequisite for sensory perceptions, then the experience of sense perceptions must belong to them both. It would be like the crafts of weaving or drilling, with Soul playing the part of the craftsmen and the Body being its tool. After all, the Body undergoes its experiences in the service of Soul, and in turn Soul receives them transitively from the Body. Perhaps it is more apt to say that Soul passes judgements on the experiences of the Body. Since Body and Soul both play a role in sensory experiences, then sensation must have its seat in the coupling of Soul and Body that is the Animated Body.

In turn, memories do not belong to the Animated Body. For memories, Soul has already received transmission of the sensory experience and either remembers or forgets them by itself. It might be argued that memory also belongs to the Animated Body, as we tend to remember or forget certain events depending upon the disposition of our Body. Yet this really means that in some cases the Body is an impediment to remembrance. It is still possible that memory belongs to the Soul, but the Body can hinder it in this process. It is the Soul itself that has learned and recollects something, so how can we hold that the Animated Body is necessary in this action?

It might be argued that the Animated Body is a third, new thing (in addition to Soul and Body), and that memory resides there instead of either Soul or Body. To begin, we cannot simply divorce Soul and Body from the Animated Body. Neither Soul nor Body can alter their basic constitution to the degree necessary for a new unique identity. Further, they could never blend to such a coalescence that Soul would become a mere faculty of the Animated Body. Finally, even if Body and Soul could completely coalesce, memory would still be brought to this coalescence by Soul. The sweetness of honey wine comes from the honey, even though it also contains wine in its mixture.

An objection might be that Soul is not the Principle of memory itself. Rather, when Soul loses its purity and couples with a Body, it could alter their physical structure, like a physical impression. Then, afterwards Soul could access this impression to retrieve its encoded message. Would this not count as memory?

First, memories are not Magnitudes. They do not have physical extension. They do not possess a shape for impression, nor is there an act which impresses them into a Body like wax. The process is entirely Intellectual, even if the objects of the Intellectual acts were learned through sensory experiences. What sort of physical interactions could happen in the purely Intellectual? Ideas have no use for Bodies. Yet Soul has plenty of use for memory. It ought to remember what it has done, what unfinished business it has, and what its Body needs. What could a Body tell us about something that is not within its physical proximity? How could the Body assist in achieving memory if Body has no way to even comprehend what a memory is?

Certainly there is information which is passed from Body to Soul. Yet there are also things which are exclusive to the Soul alone. Soul is Intellectual, and so it shares in the characteristics and activities of all things Intellectual. Yet since desire belongs to the Soul, so must memory. It needs to remember what it desires, and whether or not its desires have been met. Soul is not a part of the order of things which are in constant flux and thus not Real. Soul must have an unchanging nature, otherwise it could not be the seat of perception, comparison, or even self-consciousness. Soul could never acquire such things from a Body, so it must possess them itself.

Of course, there are activities which Soul cannot accomplish without the aid of a Body. Yet it is Soul which is in possession of the power to engage in these actions. We should not forget that Soul has other faculties which belong to it alone. We should count memory among these. The Body is only ever a hindrance to memory. Indeed, by coupling with a Body, Soul forgets its true nature. When Soul is able to escape from Body, it can often regain these memories. Soul possesses its memories in Essence, whereas the unstable flux of Bodies can only obfuscate them causing forgetfulness. Thus the Body is like the stream of Lethe, the river in Hades which purges the memories of those who drink from it. Conclusively, Memory must have its seat in the Soul.

4.2.27 Memory and the Phases of Soul

Which phase of Soul does Memory belong to? Is it the highest, most Divine phase from which we derive our selfhood (i.e. the Intellectual Soul)? Or is it the lower phases which we receive from the Soul of the World (i.e. the Reasoning Soul and Unreasoning Soul)?

In fact, there are memories which belong to each phase. Some belong only to one phase and are appropriate to them, while other memories are common to them all. When the phases of Soul are united, they share in all types of memories. When they are separate, each phase is best able to remember the memories which are natural to them and more quick to forget those which belong to other phases.

This is why Odysseus meets only a shadow of Heracles in Hades (See Homer's *Odyssey*, Book 11). This shadow, a vestige of Heracles' human part, remembers the labors and adventures of his human life. This is because Heracles' human life predominantly belonged to his human Soul (i.e. his Unreasoning Soul).

The Divine phases of his Soul would also only have memories of this life as well. Only by coupling with Heracles' Body could they gain temporal experiences and thus possess memories. They would, however, be in a better position to cast moral judgement on these memories.

We are not told what Heracles himself (as opposed to his shadow) would have to recount. What would his Divine Soul have to say if it could be isolated?

A Soul embodied is hindered by its Body, and can only remember things which have happened to its present Body. Upon the death of the Animated Body, it will be able to recount the memories of past lives. Eventually the trivial events from the most recent life will be discarded. If this Soul is to Animate another Body and die again, it will repeat this process and once again evaluate its prior lives. Over multiple cycles, many of the memories will be discarded and lost to oblivion.

What will Soul remember when it has completely freed itself from the Body, never again to Animate another? To answer this, we must isolate the faculty of Soul which is capable of memory.

4.3.28 Memory Does Not Reside in the Faculty of Passion or Appetite

Does Memory belong to the faculty of Soul which comes to know our Sensory perceptions? Or does Memory belong to the faculty of Soul which experiences our passions and appetites, such that the faculty of desire remembers the objects of our desire, and the faculty of anger remembers the things which anger us? Indeed, it would be odd to hold that a certain faculty has an experience, but that the memory of this experience lies elsewhere. Certainly the faculty of appetite is moved when it senses something that it has previously enjoyed, potentially indicating memory of past experiences. In turn, the appetitive faculty is not moved by objects that it does not recognize. Should we then grant the appetitive faculty with the ability to sense the objects which excite it? Can we reduce the faculty of appetite to its ability to sense these kinds of objects? Indeed, could we reduce all of the faculties of the Soul to their predominant ability in the same way?

Even so, isn't the sensing ability different respective to each faculty of the Soul? For example, it is the faculty of sight which perceives the object of an appetite (e.g. good looking food), and then relays this information to the appetitive faculty. In turn the appetitive faculty does not have a conscious experience of the object which sight has relayed to it. The appetite merely responds in an automatic mechanism based on the inputs it receives from the faculty of sight. The same is true for anger. It is the faculty of sight which sees someone who has angered us, and the faculty of passion responds automatically when this sensory information is relayed to it. A sheepdog may not see a wolf among its flock, but the faculties of hearing and scent alert the dog's passionate faculties transitively.

It is certainly the appetitive faculty which experiences the pleasure of having its desires met. Yet this is an affection, not a memory. Something external from the faculty brings about this experience of pleasure. It is another faculty which is conscious of this experience and possesses it as a memory. Further proof of this is the fact that appetite is often unmoved by things it has previously enjoyed experiencing (such as food items enjoyed long ago). If memory really resided within the appetitive faculty, it would not forget such events.

4.3.29 Imagination as the Seat of Memory

Can we conflate the faculty which senses something with the faculty which remembers something? Do our sensory faculties also store the memories of these sensory experiences?

Consider the Shadow of Heracles in Hades (i.e. a metaphor for the Unreasoning Soul), which is said to possess memories of his human life. If the faculty of sense perception is the seat of memory, and if Heracles' shadow has the faculty of memory, then we would have to grant it the faculty of sensation as well. Thus, we would end up with two seats for the experience of sense perception (i.e. the higher and lower phases of Soul). On the other hand, if we deny that the faculty of sensory perceptions is what remembers things, whatever we conclude is the seat of memory will still make memory a redundant power (for memories of the higher and lower

Further, if we grant memory to the sensing faculty, then we must also place it in charge of using these memories in the reasoning process. Thus we would conflate the sensory faculty with the reasoning faculty, but these must be separate. Should we conclude that the faculty for perception of sensible objects and Intellectual objects is one in the same, and place the seat of both types of memory there? This might make sense if a single faculty could comprehend both types of information. Yet if sensible and Intellectual objects must be apprehended in different ways, then we must conclude that there are two faculties for apprehending each type of object. If we granted that both the higher and lower Soul can apprehend both types of objects, we would have to postulate four faculties the different combinations of perception and phase of Soul.

Yet what reason do we have to conflate the faculty of perception with the faculty of memory? Why should the memories of our Intellectual Acts reside in the seat of our intellectual abilities? For one, those who are great at thinking are not always great at remembering. Further, two people who are equal in their perceptive abilities do not necessarily have the same ability in memory. Some people with poor senses have acute memories, and sometimes the slowest learner retains their knowledge the best.

If memory and perception are distinct, wouldn't the seat of memory also need to be able to perceive in order to know what to remember in the first place? Not necessarily. The sensory data which is remembered could be translated into a representative form (i.e. an imagination) which can be apprehended by the memory. In this case, memory would reside in the faculty capable of this type of imagination. Indeed, it is at this point of imagination (which is distinct from perception) which marks the end of the sensory perception. When the sense perception fades, the imaginative memory remains.

The preservation of this imaginative representation constitutes a memory. The reliability of a memory of an object depends on how long we are able to sensually perceive it. The longer our senses can perceive something, the longer a representation of it will remain in our memory and the less susceptible it will be to losing accuracy in its representation.

Thus, memory belongs to the imagination. Why do people have differing abilities of memory? For various reasons. People have different extenuating factors at play when they experience something. Some people hone the skill of paying attention more than others. Peoples' Bodies have different compositions and afflictions which affect their ability to perceive and transmit those perceptions to memory. There are many reasons, and we will discuss those in depth elsewhere.

4.3.30 Memories of Mental Acts

What is it that remembers mental acts? Do these also belong to the faculty of imagination? If an imaginative representation is produced alongside every mental act, we would be able to remember these acts in the same way as described earlier. If not, then we will need to find another solution to this question.

Since Reason always accompanies a mental act, perhaps Reason also serves to transmit a representation of these acts to the imagination. Each mental (i.e. Ideal or Intellectual) conception is indivisible and remains hidden to us until it is reflected to us via Reason like a mirror. This imaginative representation which gets presented to us then serves as our memory of this mental act.

This answer also explains why Soul is always directed towards Intellect. Only when an Idea is represented to our imagination is it available to us as Human beings. An intellection and the perception of this Intellection are two distinct things. We are always in contact with intellect, but we are not always aware of this fact. The reason is that the Human part of us which receives these perceptions must take turns between receiving Intellectual and Sensory experiences.

4.3.31 The Two Faculties of Imagination

As we discussed earlier, both the higher and lower phases of Soul possess a sort of memory (i.e. Intellectual and Sensory memories respectively). If we hold that memory resides in the imagination, then we must concede that each phase of Soul has a faculty for imaginative representation. This does not pose any problems when the higher and lower phases of Soul are separate, but what about when they mingle (as is the case in Human beings)? What happens to each faculty? In which faculty do our memories as a Human Being reside?

If each of our experiences creates memories in both the higher and lower faculties of imagination, then each of our experiences will result in two sets of memories. It could not be the case that only some memories reside in the higher phase of Soul's faculty while the rest reside in the lower phase of Soul's faculty. This would contradict the very fact that the two phases aggregate within us. It would negate that we are an individual which arises out of both, and it would relegate us into two distinct beings living separate lives.

If our Human memories belong to both the higher and lower faculties of imagination, what is the difference between each faculty's memory of an experience? Why is their separation difficult for us to perceive?

The answer is that when the two phases of Soul mix, the imaginative faculties do not remain separate. They unify into an aggregate entity, though the lower faculty is governed by the higher faculty. This aggregated faculty creates and perceives a single imaginative representation. They behave like shadows of differing opacity combining, or like lights of different luminosity combining. The lesser of the two is subsumed into the greater. When the imaginative faculties are discordant with one another, they stand distinctly apart and only one of them is perceived at a time. This is a microcosm for the fact that we have two phases of Soul, although we are equally unaware of their distinction within ourselves. The lesser phase is subsumed into the greater as they aggregate into a single entity. The higher phase of Soul receives all of the memories from both itself and the lower phase, but only some of these are preserved after the death of the Body. A majority of our Sensory memories are lost to oblivion. It is similar to how we are likely to remember our most fruitful relationships, but struggle to remember those which did little to serve us.

4.3.32 The Virtue of Forgetfulness

What about the memories of friends, parents, spouses, country, and other things which constitute the life of a Virtuous person? In the lower phase of Soul (itself an Image of the higher phase of Soul), memories of these things are accompanied by an emotional attachment. In the higher phase of Soul, they are remembered without such affections. Such affections are connascent with the generation of the imaginative representation in the lower Soul. The best of these memories are passed transitively to the higher phase of Soul due to its mingling with the lower Soul. In turn, the lower Soul may seek to glean the memories of the higher Soul, especially when the lower Soul is properly cultivated or innately gifted. Indeed, the lower Soul should rightly improve itself based on the example it gets from the higher phase.

The higher Soul, however, must be deliberate in which of the memories from the lower Soul it chooses to keep for itself. A memory which is very positive for the lower Soul could still potentially be a detriment to the higher phase. Sensory memories tend to weigh the higher Soul down. Thus, the closer the higher Soul approaches pure Intellect, the more of its lived experiences it forgets (unless its Embodied lives have left it with nothing but Good memories). Even while we are Embodied within the Sensible World, it is beneficial to let go of our Human preoccupations. This includes Human memories as well.

If someone were to say that a Good Soul is forgetful, they would be correct in this sense. To forget is a part of the Soul's flight from multiplicity, collapsing the many into Unity, and cutting ties with the Indefinite. A purified Soul's burdens are lightened the more it lives for itself. Even while dragged down into Body, the higher Soul seeks to reunite with pure Intellect and neglects the sensible things which are foreign to Soul's nature. Upon Soul's arrival to Intellect, it must hardly remember anything from the realm of Sensible Bodies. The longer it remains aloft, the fewer Sensory memories it retains.

We return to the Human image of Heracles in Hades. This image speaks of Heracles' earthly adventures and deeds. The Divine Heracles, in turn, would hardly care for such things. The Earthly Heracles has accomplished great things within the Sensible World, but the Divine Heracles surpasses it via its loftier accomplishments above. It is these which are venerated by the truly Wise.

4.4.1 Memory, Time, and Multiplicity to Soul Ascended

When a Soul ascends to the realm of Intellect, what might it say? What would it even remember? Of course, Soul will be in active contemplation of the Ideal Essences which reside there. After all, Soul could not truly reside in Intellect unless it were exclusively engaged in Intellectual Acts.

Will Soul remember its experiences in the Sensible World? Would it remember that, for example, it devoted its life to Philosophy in attempt to reach Intellect while embodied? Certainly not. If something (e.g. Soul) were exclusively engaged in pure Intellectual contemplation (i.e. it is purely within the realm of Intellect), the contemplation must exclude everything except for the singular object of thought. There is no room for memory, as temporal progressions are exclusive to the Sensible Realm below. Memory is thus proof of descent. Once we ascend to Intellect, we cannot retain any memories of our prior embodiments. Since Intellect is Eternal and unchanging, memories of any sort are not possible. This includes not only Sensible experiences, but Intellectual ones as well. In intellect, Everything Is. Nothing there changes state or passes from new to old.

Isn't a sort of division and rank within Intellect implied? After all, each broad category within Intellect can be distinguished into smaller and more specific categories. Don't the ideal Forms increase in scope as they ascend, and decrease in scope as they divide and descend? Could this be a source for memory within Intellect? No. You can trace each sub-category back to the highest, most Universal Principle possible (i.e. The One). In their connection to The One, they remain Undivided and share in its simultaneity.

Say we grant that Intellect itself is simultaneous and undivided. What about Soul which has ascended to Intellect? Does it grasp the Ideal Forms there individually, creating a sort of Division among the Intellectual Beings from the perspective of Soul? No, nothing prevents Soul which has ascended to Intellect from apprehending Intellect in its entirety at once.

How does Soul's simultaneously have an intuitive experience of Intellect? Does it experience Intellect as a whole, or does Soul simultaneously apprehend each of the particular Ideas within Intellect individually? Since Intellect is comprised of distinct Beings (i.e. Ideas), each of these demands its own thought for comprehension. It is just how the eyes can see the entirety of face at once, yet also see each of its components (e.g. eyes, ears, the nose, etc.) individually. The individual perceptions of each part happen individually, simultaneously.

How could Soul experience Intellect as existing in distinct entities and grades, yet not ascribe Time to it? How could Soul experience something as distinct and graded without dividing its Unity into graspable parts? In fact, everything which Soul experiences has already been distinguished and ontologically graded in Intellect. Ontological rank, prior and subsequent, do not occur within Time to Intellect. There is thus no way for Soul purely ascended to experience Time, even Intellectively.

The grades of Intellect are strictly in terms of Order. A tree grows from its roots out through the tips of its branches. Yet upon a single experience of the tree at a single moment in Time, the age of each part only exists as a mental note of the Order in which they grew.

How can there be any conception of before and after if purely ascended Soul experiences all of Intellect simultaneously? The principle of Unity from which the Unity of Intellect Derives (i.e. The One itself) is only purely Unified in of itself. When contemplated by Intellect, Unity is perceived in multiplicity. The Potentiality for a Unity implies the Potential for all possible Unities. They are no longer perceived in a single mental act. Indeed, the Intellectual Beings which Soul Actualizes are not even Unified. After all, not all of them are Actualized. Yet they all share in their Potential for Actualization. This Potential of course precedes any Actualization. Intellect is a Unity, but it is not Unity itself. Since it is not Unity Itself, Intellect is able to contemplate multiplicity into existence.

4.4.2 Ascended Soul's Experience of Itself

Let us move onto another subject. Does Ascended Soul remember itself? To Contemplate Intellect in a pure way precludes remembering oneself. Even someone of the Sensible World who is in pure Contemplation would not remember that their name is Socrates (for example), or that they are a Soul with Intellectual abilities. How could they? Pure focus on the Intellectual leaves no room for the addition of self-reflection.

The thinker in pure Intellectual Contemplation remains themselves, yet their mind's eye is exclusively occupied by Intellectual objects of thought. In a way, the pure thinker mimics Matter itself, and forms their contemplated experience into the experience of said Intellectual object of thought. The pure thinker's capacity for self-recollection is relegated to a Potentiality, as it is not

currently Actualized. In turn, when someone is focused on their personal sensory experience only, they are devoid of all Intellectual thought. Only a thinker who is, in Essence, all distinct Beings (i.e. purely Intellectual) can have an intuitive self-reflection while also apprehending all of the Intellectual Beings. In looking at itself in totality, it sees all of the Beings of Intellect. In turn, by gasping all of the Beings of Intellect, it also sees itself in totality.

A Soul which attempts to comprehend all things must do so by changing from thought to thought. This is a possibility that we have at this point denied for a purely Intellectual being. Indeed, everything purely Intellectual is unchanging and immutable. Yet ascended Soul sits on the boundary between Intellect and the Sensible. This unique position allows for Soul to proceed into the extremities of the Sensible, and thus allows it some ability in discursive thinking. Indeed, if Soul is supposed to introduce motion into the Eternal and motionless Intellectual universe, it must be distinct from Intellect in some ways.

To resolve these points, we must note that Soul does not change when it moves its contemplative focus from Sensible things to itself. After all, Soul produces all Sensible things. From a purely Intellectual perspective, Soul is one static Unified thing. When Soul ascends to the realm of pure Intellect, it becomes estranged from itself and the Sensible objects of its creation. Thus, ascended Soul sees itself from a purely Intellectual perspective. Ascended Soul coalesces with Intellect, and thus becomes all of the Beings of Intellect also. The spatial and temporal distinctions which used to separate Beings from Soul's perspective no longer apply.

In its ascent to Intellect, Soul unites with it and thus shares in its immutable nature. It becomes both one and many in its pure Intellectual contemplation. Thus, it experiences itself as all things, and all things as itself.

4.4.3 Memory as Soul's Constitution and Future

When Soul cannot bear the Unity of Intellect, it seeks its own identity and power. Soul pokes its head out (metaphorically speaking) of the Intellectual sphere and it gains Memories of itself in its new, individuated state. These memories come in varieties with distinct effects. Memories of the Intellectual realm buoy it upwards. Memories of the Earthly realm drag it downwards. Memories of the Heavenly sphere are intermediary, and draw Soul to abide among the stars and planets.

The Soul, in a sense, is comprised of and poised to seek out the content of its Memories. To remember something is to imagine it. The thing being remembered is not present to us, but rather we mold our perceptions in its image. This is why memories of Sensible things drag Soul down proportionally with their quantity and intensity. Because Soul comes to possess all things in an indirect way (i.e. by imagining them and molding its own perceptions to generate their image), it can only ever represent them imperfectly. Thus Soul sits at the intersection of the Intellectual and the Sensible, and can be drawn towards either.

4.4.4 The View of Upwardly Gazing Soul

In the realm of Pure Intellect, Soul gains vision of the Good through Intellection. There is nothing within pure Intellect which obscures The Good from Soul. Intellect does not interfere with vision like Bodies do. Even when Bodies have dragged down Soul and interfere with it, they cannot block all of Soul's paths back to the more primordial phases of Being (i.e. Intellect and The One/Good).

When Soul loses itself in a Body, it does so because it remembered its previously Embodied states and desires to return to what it thinks it knows. Thus, memories of the Sensible World would be of no help to a purely ascended Soul, even if it could somehow retain them. To remember such experiences serves to perpetuate Soul's identification with Body. This is especially true of memories which are seated in the subconscious. When a memory is conscious to us, we identify it as foreign to us. When we experience a memory intuitively and subconsciously, we are most prone to it dragging us down as it is conjured to the Imagination.

The fact that descended Souls retain some of their previous memories means that a type of memory exists prior to embodiment. The potential for these memories coming to the surface and dragging a Soul down are merely displaced when Soul's Imagination is completely occupied by an upward gaze and contemplation of the Ideas of Intellect. It would be false to say that an upwardly gazing Soul only experiences limited imaginative representations of the Real Beings of Intellect. Rather, they are directly viewed by Soul in terms of their Potential. It is this Potential which Soul translates into Actualization. Once again, Soul has no capacity for Sensible memories when its Imagination is completely occupied by the Ideas of Intellect.

4.4.5 Memories Over Lifetimes

When Soul Actualizes the Potential of an Intellectual Being, does it do so from memory? If Soul does not currently have an immediate grasp of the Idea, it does indeed do so via memory. When Soul does have an immediate grasp of the Idea it is Actualizing, then the faculty of Soul which can grasp the Intellectual Beings directly is used. This capacity for the direct experience of Intellectual Beings is activated every time we raise ourselves to the realm of Intellect. In the event that Soul has an immediate grasp of something, its perception comes from a direct experience and does not involve discursive reasoning or guesswork.

Indeed, even Souls which are Embodied within the Sensible World do not experience the Intellectual Beings via the Imagination (i.e. memory) or discursive reason. They also can experience them directly using exactly the same power, which is Contemplation. We may evoke the same ability down here as is used in Divinity above. Like climbing a tall mountain for a vantagepoint, the higher we raise our Contemplation, the more things become visible to us.

On our account, Memory manifests in Soul only upon its descent into the Sensible realm. Since Heaven is the highest sphere of the Sensible World, Memory first exists in the Heavens. A Soul which has Ascended to Intellect can retain Memories it has gained in the Sensible World because both phases of Soul retain an Imagination. Thus, descended Souls could remember other Souls they have encountered while previously embodied. We might even expect this given that Souls of a similar disposition would Animate similar Bodies. Even when a Soul generates a new and unrecognizable Body, their character and disposition shines through and allow for recognition. Souls which met as spherical planets might meet again as Human Beings. This is not as fantastic as it sounds. Even if we hold that Souls must purify themselves of their Bodily passions to Ascend to Intellect, nothing says that this purification must remove all traces of character and individuality. If Souls who met in previous embodiments can communicate readily with one another, the probability of them recognizing each other increases as well.

What happens when a Soul descends from the Intellect into the Sensible Heavenly Realm? They retain their memories, but possess them less clearly and readily than memories from the ongoing embodiment. This should be no surprise, considering that they have accumulated many memories over vast spans of time.

What happens when a Soul falls from the highest phase of the Sensible Realm (i.e. the Heavens), and ends up embodied in the lower spheres (such as the one Humans occupy)? This descent does not need to lead to the ruin of a Soul. Everything which has not descended into the lowest of depths, Non-being, can rise once again.

4.4.6 Do Eternal Beings Remember?

We can conclude that Souls which use discursive reasoning, move from place to place, and change in their state remember. After all, memory always relates to something that used to be some way, but no longer is.

In turn, what about Souls which do not move or change their state? What about the stars, sun, and moon? Indeed, what about the Soul of the Universe? Does Zeus himself possess a memory? To answer this audacious series of questions, we must enquire into whether or not it is within the nature of these Beings to understand and engage in acts of Reason.

Lacking nothing, these Beings are never without something that they need, and never without any knowledge that they require. What use could such Beings have for discursive Reason? They don't even need such tools to administrate the Human realm, as their methods are fundamentally different.

4.4.7 The Experiences of the Heavenly Bodies

Do Souls which do not move or change their state even remember that they have experienced Divinity?

Such Souls exclusively have Divinity as their experience. They could not possibly remember that they had experienced Divinity, because memory would only apply to something which has ceased to experience it.

Can they not tell that they have experienced an interval of movement? Does the Soul of a planet forget, for example, that it has circumnavigated the Earth? Do they remember yesterday and yesteryear, or any other moments in their lives?

Such Beings do not die, and so their lives are Eternal. Eternality implies one unchanging experience. To express the movements of the Heavenly Bodies in terms of moments in time is the same as viewing a single footstep in terms of a number of intervals (within what is in reality a single act). Their movement is one unending act, we merely experience it in terms of intervals because we are

subjected to the cycle of day and night. There are no such reference points in the experience of the Heavenly Bodies. How could they count the days and years?

Some will argue that the Heavenly Bodies move between differing intervals. For example, the Zodiac represents the Heavens in terms of quadrants, with different stars and planets moving through different quadrants. Could the Souls of the Heavenly Bodies thus notice that they have, for example, traversed one quadrant and entered into another? Further, could they not gain some semblance of interval by looking down on Earth? Can they not see the lives of Human beings, and when they are born and die? Doesn't this experience constitute a sort of memory?

4.4.8 Memories Are Not Always Needed

It is not necessarily the case that something remembers everything it experiences. Accidental details need not occupy the Imagination. Besides, if someone possesses Intellectual knowledge of a Universal concept, they don't need to lose sight of this even if there are particular variant manifestations (i.e. particular sensible objects) available to the senses. At least not unless they are responsible for micromanaging a particular sensible object for some pragmatic reason.

To show this, we must delve into the details. First, we have said that one does not need to remember everything they experience. When we experience something that is not interesting or important, it only moves our sensory faculties. These experiences do not reach the conscious mind of the Soul, as it has no need for them. When Soul is in contemplation of only itself, or even if its attention is exclusively fixated on some peculiar object, such unnecessary details are not even perceived by the Soul. Since they are not even consciously perceived, they could not be remembered.

Further, we have said that the Imagination does not need to create representations of these unimportant details. Even if on some level our Imagination were to generate a representation of something unimportant, there would be no need for the representation to be accurate.

We can show that it is not necessary to remember everything we experience based on the following arguments. When we walk, we pass through pockets of Air. Yet we are not normally conscious of this fact as we walk. Indeed, unless we are paying close attention to the roads we travel, we do not even notice our relative geographic location or how far we have walked. Since we cannot fly, we lack the birds eye view. When we are confident that everything will go according to plan, our mind tends to wander from the details. In fact, when we do something repeatedly, it increasingly becomes problematic to remember every little detail.

Even the stars could traverse the Heavens without paying attention to what is going on around them. If they are not in charge of managing a particular event or set of events, then the events which occur around them are accidental to their purpose. They would be preoccupied with more important matters, and have no reason to pay attention to whatever region of the Heavenly realm they have traversed or how many times they have completed their circuit. Their experience of life is uniform, as they circumnavigate the same point. Each star's movements are unified in the Universal Soul, such that their movements are like that of a single living thing as opposed to relative to one another. From an external perspective, Universal Soul is at rest. All of its movements occur within itself.

The Heavenly bodies move like dancers in a ballet. We would view their movements as incomplete if we only considered a segment of them, just like a dance is incomplete if we only consider a single dancer or a single dance move. Since the Heavenly Realm is Eternal, it must always be complete and perfect. If it is always perfect, there can be no change, time, or progression. If it is perfect, it will not have any desires, and thus will have no need for measurements of time and location. Thus, it will have no reason to remember any of these things.

Stars exist in bliss because they are focused on their own lives. They all aspire to the One, and thus they form a Unity in their activities. They are like the notes in a song, parts of a whole which ring out harmoniously to form a Unity. Each part exists to fulfil the single purpose that is the whole of the song itself. Thus our doctrine comes to us. The life of the Heavenly realm is a single, unbroken Unity.

4.4.9 Zeus Has No Use for Memory

What about Zeus, who imbues the world with order and Beauty? He possesses a royal Soul and a royal Intellect. He puts the entire world in order in accordance with his Providence, including the periodic movements of the Heavenly Bodies. Indeed, many such cosmic events have already been brought about by the power of Zeus. Are we to say that Zeus has no memories of his

achievements, or of the past cosmic ages which he has overseen? As king of the universe, it is tempting to view him as a king in memory too.

Yet consideration of Zeus' experience of cosmic cycles is full of philosophical pitfalls. If Zeus remembers a finite number of cosmic cycles, then this implies a beginning to the universe and Time. On the other hand, if the number of cosmic cycles is infinite, from what point of reference could Zeus count them as they pass? The solution to these problems lies in understanding that Zeus' experiences and knowledge are everlasting. He possesses them all in a single life which consists in a single act. Since the Universe is infinite, Zeus must also be infinite. To achieve this, Zeus must possess all of his knowledge as an intuitive, unified experience. It is not possible to experience something infinite unless it is contained within oneself. This knowledge is not accidental, and thus it is not learned. Zeus intuitively knows all of the things which fall under his royal preview. Yet he experiences them as a singularity, not a process of succeeding events.

4.4.10 Zeus in Two Senses

The principle which brings about Order within the universe can be viewed from two perspectives. In one sense, it is the Demiurge. In another, it is the Soul of the Universe. Thus, when we refer to Zeus in myth, we sometimes refer to the Demiurge, and other times we refer to the principle which governs the Universe (I.e. the Soul of the Universe).

In reference to Zeus as the Demiurge, we must not attribute any conceptions of sequence (i.e. before or after) to him. His life is best understood as Eternal, outside of time. With regards to Zeus as the Soul of the Universe, the question deserves further study. Does the Soul of the Universe engage in discursive Reasoning? Does it consider its possibilities before it Acts?

To begin to answer this question, we note that the Acts which the Soul of the Universe engages in are preordained. The Soul of the Universe knows its proper Order before it is ever Actualized. Everything which has come into Actualization does so in accordance with Order. In fact, it is Order which necessitates that all things come into their proper Actualization. To bring about Order in the Sensible World is the role of Soul. The Order which Soul instills in the Sensible World is in turn an Image of the Order in Soul, which is in turn but an image of the Order above it (I.e. In Intellect). Since the Order of Intellect does not change, Soul's experience of this Order is unchanging. It is not as though Soul's view of Intellect changes or ever gets interrupted.

Without a constant view of Intellect, Soul would be unable to fulfil its one and only function. The principle which governs Bodies is always Soul, and Soul is always performing that function. How could there be multiple principles which govern the universe without creating conflict and confusion? From this we can see that the principle which governs everything is the same, namely Soul. It must be unified within itself, and thus it must be consistent in its will. How could it will one thing at one moment in time, then a different thing afterwards? For this reason, any administration Soul applies to the totality of the Universe cannot result in any contradictions. Just because the parts of the Sensible World can often conflict with one another, does not mean that their arrangement is outside of Soul's prevue. Soul does not micromanage each small part of the universe. It governs by creating natural laws which bring everything into their proper place. Soul's domination is derived from its unchanging state and function. In such an Eternal state, how could Soul hesitate? To inject Universal Soul with discursive reasoning would render it varying levels of certain (as opposed to always certain), bringing to it fluctuation and the ruin of all under its administration.

4.4.11 Timeless Wisdom for Universal Soul

The Sensible World is similar to a single living Being in the sense that both are governed by internal and external forces. External forces affect something part by part, starting from the outer most parts moving inwards. External forces mirror a doctor, checking the parts of the body one by one as they deliberate on a diagnosis. Internal forces are like Nature, which always acts on the basis of principles and have no need for deliberation. The Soul of the Universe itself manages the world like Nature, from an internal principle. It does not operate externally and in hesitation like a doctor.

The Soul of the Universe preserves simplicity in this way, as it treats the world as one thing. All things are governed, since they are encapsulated as parts of the unified whole. All particular Natures stem from Nature itself. They remain attached but branch off of it like the branches on a tree. Each part proceeds as a direct consequence of what came before it. These branches grow into the universe itself. What role could discursive reasoning or memory serve in such a process? Universal Soul's governance is omnipresent and omnipotent, managing all things at all times according to an Eternal Wisdom.

Just because the Sensible World is variable and changes, does not mean that its source must suffer these also. It remains immutable even though it produces the entire variety of things. An animal produces certain body parts at different life stages. Beards, horns, and reproductive organs are added or grown without affecting the seminal Reason which produced the animal in the first place. Reasons do not affect the more primordial Reasons which preceded and begot them. An adult man gains a beard without negating the body parts he gained from a younger age. All of the variable parts which grow on an animal were contained in the singular principle (i.e. the Potentiality) of the animal. We can see this in the fact that same seminal Reasons manifest the same traits in both parents and then offspring. Do we not witness offspring resembling their parents?

Given that the Soul of the Universe attends to the world without discursive reason or memory, we must infer that there is a singular Eternal Wisdom which is present to the entire Sensible World. Even though the details of this Wisdom are multiple and varied, they all are encapsulated by this timeless Principle. Indeed, the entire Sensible World is the expression of a singular Principle, just like an animal. The Universe is alive, and its Wisdom is that of the wisest and greatest living Being. Its apparent multiplicity is in reality a transcendental unified whole. If this Wisdom did not encompass all things, it could not belong to the Life which constitutes all things. Limited Wisdom could only apply to a later and partial life.

4.4.12 Objections and Replies to Universal Soul's Timeless Wisdom

Some might object and say that such Universal Wisdom might apply to Nature, but not necessarily to the Soul of the Universe. Since the Soul of the Universe has Wisdom specifically of the Sensible World, and since the Sensible World in part consists in Beings who use discursive reasoning and Memories, they might argue that the Soul of the Universe must possess discursive reasoning and memories also.

This objection comes from people who misidentify Discursive Reasoning with Wisdom itself. They mistakenly define Wisdom by its very absence. What could Discursive Reasoning be other than a method to arrive at Wisdom? Those who employ discursive reason are like musicians who must practice their instrument over time in order to improve. They are employing a skill which must be learned and maintained. In fact, those who are using Discursive Reasoning are attempting to discern what the Wise already know. Thus, Wisdom inherently implies a stable ending. This is proven by the fact that the person who engages in Discursive Reasoning ceases this act when they arrive at their answer.

If we ascribe learning to the governor of the Universe (i.e. Universal Soul), we must also ascribe to it Discursive Reasoning, reflection, and memory as it goes about this learning process. It would need these to compare the past, present, and future. Yet if we hold that the Wisdom of the Soul of the Universe is in possession of all of this knowledge, then it must be at rest and not subject to the pursuit of more information or memory.

If we grant that the Soul of the Universe has knowledge of the future (and it certainly must), then it must also know how future events will come about. Such knowledge would render memories of the past useless. What would it need to figure out? True knowledge of the future would not be vague, like a reading from a fortuneteller. It would be as precise and certain as an artisan who knows exact what they are building and the next steps in the process. This certainty leaves no room for ambiguity, doubt, or hesitation. When knowledge of the future is possessed in such a way, it is as stable as knowledge of the past and present. Discursive Reasoning has no place here. On the other hand, if the Soul of the Universe does not have knowledge of the future, then it won't administer the Sensible World in accordance with a plan. It would be reduced to haphazardly administering things on the fly as they come up. This would amount to it behaving randomly.

The Soul of the Universe remains stable as it produces the Sensible World. If this were not the case, then Soul might err in its production. When it generates varied things, it does not do so as a result of it being in different states at different times. Rather, these variations among things proceed from the Seminal Reasons which spring forth the entire Universe. These Seminal Reasons in turn have their source in the singular Principle for Being itself. All that gets generated is determined in accordance with this Reason. There is no need for hesitation or hard work. Otherwise, the job of Universal Soul would be quite the burden. Epicurus used this argument from weariness against the Stoic view of the Soul of the Universe. In actuality, all problems stem from things outside one's own control. What problems could Universal Soul have given that everything it manages is under its sovereignty? This extends to Universal Soul's Wisdom as well. Its Wisdom is not external to it, so there is no trouble which could arise and give it the need for discursive reasoning and memory.

4.4.13 Nature as the Terminus of Intellect

What differentiates Universal Wisdom from Nature? It is a difference of ontological rank within Soul. Universal Wisdom is of first rank, while Nature occupies the last rank. Nature is merely an Image of this Universal Wisdom.

If Nature is exclusively relegated to the last rank within Soul, then it also represents the furthest depths of Reason's descent within Soul. Thus, the Wisdom that Nature receives would be weak and dissipated. It is like the back side of a wax impression. The details which are so precise on the front lose their clarity, and only a blurry outline is viewable. Such is the lot of Nature. Nature unconsciously Forms Matter based on its limited reception of the Ideal Form it has been tasked with representing. Detail is lost at each step in the transmission, just as heat is lost when transmitted over multiple conductive Bodies.

Nature does not even Imagine anything. While Imaginative Representations are inferior to direct Intellectual knowledge of something, it is beyond the capacity of those whose only task is to blindly generate. Nature is merely the Actualization of Universal Soul's Potential. The Ideas are within Nous, Divine Intellect itself. Universal Soul receives the Ideas transitively from Divine Intellect. In fact, Universal Soul's existence is characterized by its constant view of the Beings of Intellect. Soul possesses the Ideas most clearly in thought. Nature in turn receives reflection of these Ideas from Soul. Thus Nature represents the termination of an Intellect's descent. Everything beneath Nature is nothing more than an imitation of the Ideas above.

Nature acts upon Matter, but is receptive to Soul. Soul acts upon Nature, but receives nothing from Nature and loses nothing to it in this process. Intellect itself is thus insulated from Matter by Soul, and does not act upon Matter or Bodies directly at all.

4.4.14 The Relationship Between Nature and its Products

The primary things which Nature produces are the base Elemental Bodies (i.e. Fire, Water, Earth, and Air). What about plants and animals? What is their relationship with Nature?

Do they act as containers for Nature, like Air acts as container for light? When Air holds light, it remains fundamentally unaltered. That is to say that Air and light never coalesce. They remain distinct before, during, and after their interactions. Alternatively, do plants and animals relate to Nature like Fire and a heat conducting Body? In this case, the Fire adds heat to the conductive Body, and this heat remains even after the Fire and Body are separated.

It is this second analogy which is most accurate. Nature Forms things, altering their characteristics. These characteristics are of course distinct from Nature itself, and the alterations are persistent (until said thing is altered further). Given this, the following questions come to mind. Is there an intermediary between the specific Form which Nature imparts to a Body, and the Form's more abstract Intellectual Principle (i.e. the Ideal Form)? Whatever the answer, we have sufficiently shown that Nature itself is distinct from the Universal Wisdom by which Universal Soul presides over the universe.

4.4.15 Time Belongs to Soul's Activities, Not Soul Itself

Given our discussion so far, an important question remains. We have shown that Eternity belongs to Intellect. Further, we have shown that Time belongs to Soul since it serves as a differentiator between Soul's Actualizations (i.e. Soul Actualizes different things at different points in Time). Yet, since Time is divided into segments and contains a past, why is it that the activities of Soul are not divided and observant of the past? Again, we say that Essence is characteristic of Eternity, and Difference is characteristic of Time. If this were not the case, we would have no means by which to differentiate the activities of Soul (i.e. Actualizations) with the Essences of Intellect. Are we forced to conclude that particular Souls (such as Human Souls) exist within Time, but that Universal Soul somehow creates Time without being subject to it?

If we assume that Universal Soul is not subject to Time, then why would it generate things temporally as opposed to universally? The reason is that the things which Soul generates are not Eternal. The things which Soul produces are generated in a temporal sequence. Particular Souls are similarly not within Time. Rather, it is their actions and the consequences of their actions which exist within Time. All Souls are Eternal, and they thus necessarily precede Time. In turn, all temporal things are subsequent to Time itself. As Plato and Aristotle both say, Time envelopes all things with definite Quantity and physical locus (See Plato's *Timaeus*, 3d and Aristotle's *Physics*, 4.12).

4.4.16 Soul As Potential and Actualization at Once

It may be objected that Soul contains the things within it in the order that said things get produced. Thus, it will be argued, that Soul contains within it a before and after, and consequently Time as well. Therefore, Soul will be said to look towards the future and back at the past.

This is not the case. It is the things which Soul produces that occur within Time. Time is not present to Soul, the Principle from which temporal things derive. Everything occurs to Soul simultaneously. There is no past or future to Soul. All is present to Soul at once and always.

Though the things which Soul produces all exist as Potential within Soul, their Actualization differs. To one sensible object, another may or may not be present. For example, the Seminal Reason which produces a Human Being contains within it the chain of events which causes both the development of hands and feet. This is to say that the Seminal Reason contains the hands and feet at once. Yet in the resulting Human, the hands and feet are separate. Of course, the hands and feet are distinguishable within the Seminal Reason. However, in Intellectual spheres (including the Seminal Reason for something) they are distinct in a different manner than in the Human Body. In Intellect they are merely conceptually distinct, but in Body they are temporally and locationally distinct). Indeed, even within Intellect there is an ontological hierarchy, although there is no Time or sequence of events.

Difference is easily understandable in terms of unique Essences. Yet ontological rank is harder to grasp. It can seem as though it must depend on a superior Principle (e.g. Soul) which orders things to be generated in ranks. If there were no such Principle, wouldn't all things be generated simultaneously? This conclusion only follows if the order in which things are to be generated is distinct from the Principle which generates them in order. The plan would have to be distinct from whatever it is that enacts the plan. Yet if the Principle which puts things into order is identical with the primal Order of things itself, there is no need for reflection on past and present. In this case, there would merely be an unconscious generation of one thing after another.

How can the plan for the universe be identical with the enactor of the plan? It could not be some variety of Formed Matter, but would necessarily be pure Form. Namely, it would be the Form which encompasses all of the Reasons which are used to generate everything. This is what Soul is. It is Potential and Actualization which directly succeeds Intellect (i.e. Nous, the second hypostasis) itself. The temporal order of succession is a fact only to generated sensible things. It is a consequence of their fall from the Unity and simultaneity of pure Intellect.

Soul is venerable and Divine. It springs fourth from a fixed center, spreading outwards equally in all directions like a circle, and yet it is lacking a fixed radius. We can understand three hypostases (i.e. The One/Good, Nous/Intellect, and Soul) by means of the following imagery. The Good is the fixed center. Intellect is a circle of fixed radius surrounding The Good. Soul is a circle surrounding Intellect, but with an ever-expanding radius. Intellect surrounds The Good intimately and directly. Soul, in turn, can only ever aspire towards the Good. It aspires to move beyond Being itself (i.e. Beyond Intellect, to The Good/One itself). This aspiration is the motivation of Soul's movement. Yet soul can only expand outwards. Thus, Soul encircles Intellect and The Good in attempt to possess them for itself. This is why the Universe moves in circles.

4.4.17 Internal Conflict of the Aggregated Soul

Why is our experience of the Reasons and Ideas different from that of Universal Soul? Why do we experience the succession of events temporally, one after another (as opposed to simultaneously)? Why must we be unsure of what has happened before or what will happen in the future, requiring us to use discursive Reasoning? Is it because there are many parts of us which can motivate us to act, and that as a result there is no single source of our actions?

The multiplicity of our motivators is one factor, but it is also due to our limited attention which can only attend to one thing at a time. As our circumstances change, our immediate needs change, and so our attention jumps from one subject to another. These jumps are not dictated internally, but are rather a consequence of external factors coming to our attention. Thus, our motivations are adapted to the task at hand.

Because there are many parts of us which can serve as the governing Principle (i.e. the internal motivator of our actions), our experience of every event is comprised by multiple perspectives (one per part of us that can motivate us to act). This, coupled with each of these motivating Principle separation from one another, can result in internal conflict among our parts and perceptions.

When our passion is stirred, an Imaginative representation of this passion is presented to the Soul. This representation gives information to the Soul such that it may determine whether or not it will choose to fulfill the desire, and how it might go about

doing so. The Soul as a whole thus experiences uncertainty while the decision is made. For example, anger stirs us to seek revenge. Thus, the Soul is in an uncertain state while it decides to act on this anger or not. In addition to the parts of our Soul, the parts of our Body also stir us to act. We can further be stirred to act due to an ignorance of certain facts, or our own poor ability in judgement. All of these motivating factors mingle in the Soul, creating hesitation and the aforementioned internal conflict.

It is our highest part which makes the most certain judgements. Does the internal conflict of our parts affect the judgement of our highest part? No, the multiplicity of experience is present to the aggregate of the parts which stir us, and so this confusion belongs to the aggregate as well. However, in the aggregate, the true and just contributions of our highest part is weekend by distractions from the other parts. It is not to say that this highest part itself is diminished, but rather that it becomes but a single voice in a public forum. Sometimes the wisest voice fails to move the crowd. Often the loudest and most violent voice prevails, drowning out the prudent voices which know better.

The lowest of people are governed by their most basic impulses. It is the same as how the lowest of societies are ruled by the whims of the masses. The average person is like a republic, where the wiser elements can mediate the less informed. The Virtuous person is like sovereignty, because they withdraw from the superficiality of public opinion and make their own decisions. The finest of people withdraw unto themselves, and in providing order to themselves they exude order to the institutions around them.

A city and its neighborhoods are brought to mind, as the neighborhoods of a city are unified and governed by the municipality as a whole. Thus is the relationship between Universal Soul and Particular Souls. Universal Soul is a single Unified Principle which commands everything under its dominion. Particular Souls are each in a different condition. This concludes our discussion of this topic.

4.4.18 Elation and Suffering as Harmony and Discord between Body and Soul

Does the Body have any properties of its own? When Animated by Soul, does the Body retain any individuality and influence the character of the resulting Animal? Or is the Nature of a particular individual entirely determined by the Soul which Animates it?

The Animated Body must be distinct from a lifeless corpse. The relationship between Soul and Body is not, for example, like that of light and the air (i.e. the air does not remain lit once the light is removed). It is more like air which has been heated, as heated air itself still participates in Heat once separated from its heat source. Thus, the Nature of an Animated plant or Animal is like a shadow of the Soul. Pain and Pleasure are conditions of the Animated Body. Only by Animating a Body may Soul become a part of the aggregate (i.e. of Soul and Body, the Animated Body) which experiences these things. Yet the Soul in of itself does not experience these directly, just as you cannot suffer because of something done to your shadow.

When we say that you do not really suffer, by you we mean the higher Soul. The Soul is distinct from the Body without being alien to it. After all, the Body belongs to the Soul and is thus connected to it. We are not our Body, but we are also not free from its experiences. By we, we mean our Sovereign Principle. Thus, the aggregate Animated Body is ours also, in the sense that it belongs to the Soul also. Thus, though we are not our Bodies, we care for its experiences because we experience them also. The weaker our true self (i.e. the higher Soul), the more preoccupied with our Body we will become. Thus, our highest self which constitutes the Principle of our personality is dragged down by our Body.

Pain and pleasure do not belong to the Soul by itself. They belong to the Animated Body, an aggregate of Body and Soul. The Body and the Soul, when taken apart and in of themselves, do not suffer. A lifeless Body feels no pain, and neither does a disembodied Soul. When a living thing dies, its Body is not necessarily destroyed. Rather, what is lost is the harmonization of the parts of the Body. In turn, a disembodied Soul is completely impassible (because it is purely Ideal/Intellectual), and suffers no pain or misfortune. Yet the aggregation of Soul and Body into an Animated Body is fragile. This arrangement can be disrupted, which is the source of the experience of pain.

When two distinct things become joined, there is an inherent instability among them as a result of their differing Natures. We are specifically referring to two things of differing Natures, not merely two Bodies. The joining of the Bodies is another matter for another discussion. When a higher order Nature (e.g. Soul) associates itself with a lower order Nature (e.g. Body), the association takes the form of the lower's participation in the higher. The lower order Nature receives a trace of the higher order Nature, but is unable to receive it entirely due to its relative inferiority. In such an arrangement, two distinct entities are Unified under the guiding Principle of the higher Nature. The resulting Unified thing thus incorporates characteristics of both of its parts. Unable to perfectly mirror the characteristics of either of its components, the aggregate becomes a sort of intermediary which is often drawn

in two different directions. When it cannot accommodate the needs of both, it is dejected and suffers. When it is able to satisfy the demands of both of its parts, the Animated Body is harmonious and elated.

4.4.19 How Soul May Perceive Bodily Passions Without Being Subject to Bodily Changes

Thus, our conversation arrives at an explanation of pleasure and pain. We experience pain when we perceive the Image of Soul dissipate from our Body. It is to witness the loss of the harmony and order which keeps us alive. In turn, we experience pleasure when we recognize that Soul's Order and Harmony have been restored within the Body. It is the parts of the Body which experiences these passions. In turn, the Unreasoning phase of Soul perceives the collected passions of all of the Body's parts and transmits them to the Reasoning phase of Soul. Here, they merge into a singular experience.

Even so, the experience of pain belongs to the Body itself. For example, it is ultimately the Body which is injured when cut. The experience of the cut occurs within the Mass of the Body, but the perception of pain arises as the Soul perceives the incorporeal damage. The Mass has been severed, but it is the Soul which perceives the change in its Quality. It is the same case for a burn. The damage is felt directly by the Body, and the Soul perceives this pain as an external witness. Thus, the entire Soul may come to know the passions of the Body without being directly subjected to Bodily changes.

While the Soul as a whole knows of pain, it also understands that any damage is localized to certain portions of the Body. If Soul experienced pain directly, it would be unable to locate the organ which was damaged. Since it has no separate parts, it would experience the pain simultaneously everywhere. The entire Soul is present to the entire Body. Thus, Soul identifies pain in the finger of the Body it animates as belonging to itself. It is just the same as we say that a person is blonde because of the color of their hair. We ascribe such features to the unified living Being, even though it is only applicable to part of their Body.

Thus, we ascribe pain itself to the injured Body part, though the knowledge of this pain is present to the entire living Being. When speaking casually, some might use pain to mean the sensory experience and the knowledge of pain at once, but they are distinct. Knowing something is different from being subjected to something. Indeed, if Soul could be harmed in an injury, it would have no way to locate the source of the injury. The damage would surely overwhelm it, and disrupt its ability to accurately interpret and convey such information.

4.4.20 The Origins of Desire and their Path to Soul

It follows that desires have their seat in the Animated Body. A Body alone is just lifeless Mass, and so it would have no capacity for such feelings. In turn, Soul in of itself has no need for anything, and so it does not seek out sensual desires. The Animated Body, a Body Qualified with Life, moves much more than pure Soul. It must seek and obtain countless things that it needs to survive. Thus, sometimes the Animated Body desires hearty foods, and other times lighter foods. Sometimes it seeks to be warmed, and other times it seeks out moisture. Soul in of itself has no impetus to seek out such things.

The Soul comes to know of pain after a part of the Body indicates that it is experiencing the sensation. As a result, Soul seeks to separate the Body from the Source of the pain. The Body knows of the sensation directly, and the Soul learns of this information indirectly via the Nature it has imparted into the Body. Nature is, after all, the Image of Soul in the Body and thus Soul's proxy for the Body's sensations. Bodily desires begin with Bodily sensations and reach upwards to the Nature of the Animated Body. In turn, the knowledge of these desires makes its way to Soul's Imagination. From this Imaginative Representation, Soul may determine a course of action without being inhibited by Bodily Sensations and the Nature of an Animated Body.

From this, we can see that there are two sources of desire within the Body. There are the sensations of the Body, but also the desire as experienced by an Animated Body's Nature. Indeed, the Nature of an Animated Body precedes it. In fact, it is this Nature which organizes the Body to begin with. Thus, the sensations of the Body and its corresponding desires originate in the Animated Body. From there, Nature acts as a good parent. It seeks to replace pain with pleasure, withdraw from sources of harm, and make sure that needs are satisfied. In order to achieve these goals, nature must share in part of the Body's sensations. The Body is what has the desires in actuality. Nature merely taps into this experience to the degree which is necessary to transmit this knowledge to the Soul. In turn, Soul acts as the sovereign arbiter of these inclinations, deciding to pursue or ignore them as it sees fit.

4.4.21 The Animated Body as the Seat of Desire

We can also show that desires have their seat in the Animated Body by observing different stages in life. A person's desires are different when they are a child, when they are adolescent, and when they are an adult. Desires also change depending on whether someone is sick or healthy. Desires change with circumstances, even though the faculty of desire remains the same. Once again, it is clear that desires stem from the needs and vulnerabilities of the physical portion of the Animated Body.

When a desire is stirred, Soul is not always overcome by it immediately. People regularly delay eating or drinking until they have an opportune moment, even though they are hungry or thirsty. Even Nature can deny the desiring process when it senses that fulfilment of the desire would create discord in its processes.

There are those who object, and claim that changes to the body alone are sufficient to explain changes in desires. The problem with this explanation is that it cannot explain how the faculty of desire could be stirred to action by something completely separate from the parts of the body which have needs. For example, the faculty of desire itself does not need food, water, warmth. It is not affected when the Body relieves itself. These desires are brought about by the faculty of desire, but their satisfaction is for the benefit of the Animated Body.

4.4.22 Does the Earth Have a Soul?

Does this hold for plants in addition to animals? Is their striving towards growth analogous to an animal's Nature? If this were the case, then both desire in an animal and the power of vegetal growth will be an echo of Soul as manifest in a Body. Alternatively, plants could potentially obtain this power as an offshoot of the Soul of the Earth from which they grow. To discern which of these possibilities is true, we must examine the Soul of the Earth.

Is the Soul which animates the Earth one in the same as the Soul of the Universe? Plato in some instances seems to imply that it is only the universe as a whole which possesses a Soul primarily. Other Soul's are treated as being a secondary illumination within this Soul (see Plato's *Timaeus*, 36C-36E). In another passage, Plato describes Earth as the first and oldest of the Divinities within the Heavens (see Plato's *Timaeus*, 40B-40C). Could Earth be a Divinity without a Soul of its own? Plato's passages only confuse this question, and so we are forced to resort to Reason to investigate further.

Since plants grow on Earth, we can transitively deduce that Earth possesses the same phase of Soul as plants. Yet since Earth also contains animals, shouldn't we also hold that it is alive like an animal? If something as grand as Earth is alive, shouldn't we grant it an Intellect? If we grant it an Intellect, shouldn't it also be present within Divine Intellect (i.e. Nous) itself? Wouldn't it thus be among the Divinities? If we grant this to the stars, surely we should grant it to the living Earth as well.

Both Firey stars and Earthly planets are living parts of a living universe. Surely Earth's Soul doesn't derive from some other Soul which is foreign to the rest of the universe. There is no reason to argue that Earth is an exception, being the only Body incapable of possessing a particular Soul. If we can grant life to elemental Fire (i.e. a star), surely we can grant life to something made of elemental Earth. Neither Earth nor the Stars have discernable body parts (such as eyes and ears). Even though Earth lacks the Body parts we are used to recognizing in living things, stars lack them also. Thus, if this is no reason to deny life to Stars, then it is no reason to deny life to the Earth. In fact, Earth has more physical variety than any Star. Further, Earth is itself compressed of living Bodies which do have such parts (i.e. the plants and animals on earth with recognizable Body parts).

Those who deny life to Earth because it does not move are incorrect. Earth may not move spatially from one point to another, but it does move in the sense that it experiences flux. This is sufficient for perceptions and feelings.

Something Ensouled must perceive and have experiences. How can we think of Earth as having sense perceptions? We respond that, if we can imagine the Stars as Ensouled, then Earth can have perceptions in the same way that Stars do. In fact, sense perceptions do not occur within Corporeal Matter. Soul does not need a Body to have perceptions. It is quite the opposite, with Body requiring Soul to perceive. Perceptions derive from Judgements, and Judgements are seated in the Soul. It is the Soul which oversees the Body and decides how it will proceed.

What are the characteristic passions of the Earth? What is it from Earth that Soul is to Judge? Why does it seem that the plant life which arises from Earth does not possess feeling? In the Earth, what is it that serves as the medium for feeling, since it does not appear to have any sensory organs (i.e. eyes, ears, noses, etc)? What use could Earth have for sensation at all? Why couldn't Earth possess a consciousness of an Intellectual nature alone, and possess knowledge purely without physical sensations?

In addition to any practical considerations, this line of thinking is disproven by the fact that some sense perceptions are beneficial. For example, our sensory perceptions of the stars and planets are inherently pleasurable in of themselves. These considerations demand a different conversation. For the inquiry in question, we must discern whether Earth has any sense perceptions. What would these perceptions be of? By what mechanism would they function? To answer this, we must determine whether it is possible to have sense perceptions without organs to facilitate them, whether sense perceptions would be useful or not (i.e. to Earth), and whether or not any usefulness also comes with negative consequences.

4.4.23 The Seat of Perceptions

When does a sense perception occur? Is it when then Animated Body receive sensory input? Or is it perceived by the Soul alone? In either case, Soul interprets the data that the senses have provided about some physical object, and relates the Qualities of said physical object (i.e. Body) to the Ideal Forms which it participates in.

How could sense perception belong to the Soul alone? Soul alone has access to the knowledge of everything within itself, but accessing this sort of knowledge does not count as a true sensory perception. Rather, these are purely Intellectual Acts. To receive any information from outside of itself, Soul must have assimilated with this external thing, or somehow interacted with an intermediary which has assimilated with this external thing. Yet Soul alone is impassible, and cannot assimilate with sensible objects directly. After all, a single point cannot have direct experience of what it is like to be a line. Perhaps a better analogy would be to say that a purely Ideal line cannot directly experience what it is like to be a physical line drawn onto a physical object. Put another way, the Ideal Form of Fire does not have the knowledge of a physical burning flame. Indeed, the Ideal Form a Human Being does not know what it is like to be a living Nature of a Human Being in a physical Human Body. Since pure Soul is also purely Ideal, it has no direct knowledge of sensory experiences. Thus, the best it can do is relate the information it is given about sensory experiences to the Intellectual sorts of things that it does have direct knowledge of. Thus, only the Ideal Forms which a sensible object participates in ultimately reach Soul. The reverse is also true. The Ideal Forms which Soul transmits to a sensible object lose their purely Ideal components in the translation. Thus, a single object gets transmitted in multiple terms that sensible objects are compatible with, such as a specific extended size and color. The object which Soul apprehends as one thing is related in terms of multiple Qualities.

Since Soul has no way to interface with Sensible objects directly, we must conclude that there is an intermediary third sort of thing which translates between these two distinct spheres. In order to receive the Forms which a sensible object expresses, this mediator must possess a physical Body by which can be affected by physical Qualities. In turn, the knowledge that this intermediary receives must be Intellectually accessible to Soul as well. Finally, this intermediary must be able to accurately translate something sensible into something Intellectual, such that it can accurately preserve the truth when communicating from one sphere to the other. Thus, this organ which is to serve as intermediary can neither be the Soul, the subject which knows, nor the Body and its sensible information which serves as the object of knowledge.

Thus, we see that the sensory organs of the Body are necessary for sense perceptions. More accurately, in some cases the entire Body will serve as an organ and transmit the Forms of some sensible experience to the Soul. In other cases, individual Bodily organs will be responsible for specific types of sense perceptions, such as eyes to see and skin to feel. The organs act like tools in the hands of an artisan. A straight wooden measuring stick both represents the Ideal Form of Straightness, as well as the physical Quality of straightness as manifest in its physical matter (e.g. wood). This allows an artisan to ensure that their products are actually straight. Ideal and Sensible Straightness are present to it, and thus it is communicable to both the Soul and Body.

In conclusion, we can see that sensory perceptions belong to the Animated Body (i.e. the Ensouled Body). This implies organs which serve as the intermediary between the experiences of Soul and the Body. The next question we must answer relates to how the organ perceives a sensible object. Does an organ need to come into direct contact with a sensible object in order to translate its Qualities to Soul? Or is it possible for these interactions to happen at a distance, without directly affecting the organ which perceives? It seems as though Fire can be detected from a distance without subjecting oneself to burns. Further, can't we sense the color of distant objects using our eyes? These questions are outside the scope of our current inquiry and must be addressed elsewhere. It is sufficient for now that we have shown that perceptions belong to the Animated Body and are transmitted via the bodily organs.

4.4.24 Who Has Sensations?

Is the purpose of sensory perceptions to fulfil a utilitarian function? We ask this question in light of the fact that Soul disembodied does not have any senses. Then, it would only be when Animating a Body that Soul could come to know of sensory experiences. Thus, sensation would arise because of the Body and only come to Soul when transmitted from the Body. In turn, sensations reach the Soul because every intense Bodily experience ultimately reaches the Soul. It is by sensations that Soul has a mechanism to detect (and escape or avoid) harm and danger. Thus, sensations primarily serve a utility. While it is true that sensations can grant knowledge, this is not applicable to Soul. Such knowledge is of no use to pure Soul, which has all of the Wisdom of Intellect readily available to it. Rather, such information is useful to an unfortunate person who is ignorant (i.e. a descended Soul). Soul Animating a Body has amnesia, forgetting what it once knew. Soul in of itself has nothing to learn and never forgets.

Based on this conclusion, what can we deduce about the universe itself? On Earth, individuals who are subject to suffering as inflicted by different individuals are granted sensation as a means to avoid this suffering. What about the universe as a whole? Even though its parts (i.e. individuals) can be in conflict with one another, the entirety of the universe has no way to be in conflict with itself. As a Unity, there is no division among which conflict could arise. Further, sensation requires an organ to perceive and an external object to be perceived. The universe, the All, is without parts and thus without organs. There is nothing external to the universe for it to sense. For these reasons, we have no reason to propose that the universe itself has sensory perceptions. It can possess an internal self-awareness, but it cannot perceive of external objects (which do not exist).

When we experience our own Bodily sensations, generally we receive them as a result of an external force. Yet we also can experience one part of our body in relation to another. What would prevent the universe itself from this? What would prevent it from perceiving the planets relative to the stars? What would prevent it from perceiving the business down on planet Earth relative to the other Heavenly Bodies? Even if they do not experience the Bodily passions which occur in different Heavenly Bodies, why deny other sensations to them? Why should a planet be denied sight? Couldn't a planet serve as the eye for the Soul of the universe itself?

Plato reminds us that, with regards to the universe itself, "For of eyes it had no need, since outside of it there was nothing visible left over; nor yet of hearing, since neither was there anything audible;" (See Plato's *Timaeus*, 33C). There is nothing for the universe to see with eyes. Still, there are its internal affairs, which it could perceive. If someone were to extend Plato's analogy and argue that the Body of the Universe has no need to see itself, we are still left with the question of whether it can see despite the lack of need. Perhaps sight is merely what you get under certain configurations of corporeal matter. In this instance, it would be hard to argue that any Body would be incapable of sight. Especially given the translucence of the Heavenly Realm.

4.4.25 Organs Require Soul's Attention

Yet more is needed for a sight than the mere presence of an organ. In addition to the possession of an organ, Soul must direct its attention to sensing things for sight to occur. Thus, even if Universal Soul possessed the organs for sight, that would not necessarily mean that these organs are put to use. Indeed, Universal Soul is completely preoccupied with contemplation of incorporeal, Intellectual things. Even when we Human Beings contemplate purely Intellectual things, we do so without any use of our senses. It is a purely contemplative, Intellectual experience. In fact, it would seem that the more entranced in contemplation someone is, the less keen their awareness of their senses becomes. In turn, intense sensory experiences hinder the contemplative process.

Thinking about and looking at oneself is Vanity even for a Human Being, unless doing so serves some utility. Even the desire to perceive other's Beauty betrays the fact that this Beauty is outside of you, and that you are deficient of it in of yourself. Thus, the objects of our senses are distractions which stem from the deficiencies in the things (i.e. Bodies) which entangle and impede Soul.

If the Heavenly Bodies possess the organs by which sensations can occur, then they would only do so Accidentally. Such organs are not necessary for the Heavenly Bodies, though there is nothing to prevent them from existing. In turn, if organs do just so happen to exist on such bodies, nothing prevents their Souls from directing their attention to the sensations they facilitate. If the planets then were able to sense, they would necessarily have Memories of these experiences. In turn, there is no doubt that they would try to sense the happenings of Human affairs. Shouldn't they remember the people that they bless? Indeed, how could they have favorite people if they could not remember them?

4.4.26 The Sensory Perceptions of Planet Earth

The Heavenly Gods know of our prayers because we are both harmonized in the same transcendent system. Their responses to our prayers manifest at this level also. Indeed, all magic is predicated on the sympathy and harmonies which connect everything. Doesn't this imply that planet Earth itself could also have such sympathies and harmonies? If so, why not sensory perceptions? Why not grant it touch, seeing as how it has a Body which touches things? If it can touch, what would prevent a sensation of burning reaching the Soul of the Earth from the elemental Fires which are on it (and thus in physical contact with it)? Can the Earth sense the other elements which it is in contact with in a similar way?

The Earth as a whole is very large, and thus difficult to physically affect. Yet it is not completely impassible. The fact that a large enough event can affect the Body of the Earth means that at least it can sense the large events which occur on it. Since Earth is Ensouled, there is nothing to prevent it from sensing the events which are big and meaningful enough for it to take notice of. In turn, Human Affairs as a whole seem like they would be a sizable enough thing for planet Earth to take heed of and direct. Perhaps some of the details in our prayers get lost due to the difference in scope between our individual considerations and the considerations which are large enough to affect the Earth as a whole. Even so, the direct contact we have with planet Earth puts us into a sympathetic relationship with it, and so there will be causal relationships which result in affects upwards to Earth and downwards to Humanity.

What about other senses, such as smell? Certainly Earth has use for a sense of smell given that such information would allow it to effectively govern the various fragrant plants and fruits on Earth. Indeed, smell would help in its observation of all life on Earth, and since all of this life occurs within Earth's Body, it has an active incentive in moderating such things. The organs by which Earth receives such sensory information need not be similar to those in a Human Being. Sensory organs can be seen to vary widely among animals. There are, for example, animals without recognizable ears which can none the less perceive sounds.

Can the Earth see? Just because we cannot recognize it as having eyes does not mean that it is incapable of perceiving light. We have already granted that Earth must possess the power of vegetal Soul, given that plant life is abundant on it. Since these plants derive their Soul from the Soul of the Earth itself, we must also grant this vegetal power to the Soul and Essence of the Earth. Because all Soul and Essence are translucent, the Soul and Essence of Earth must be as well. Thus, Earth's translucent Soul and Essence could receive the lights of the Heavenly sphere by virtue of its translucency (i.e. we need not assume that the opaque parts of Earth block light from its sight).

Thus we can see that nothing prevents planet Earth from sensing things. Further, the Soul of Earth is not merely any particular Soul Animating some unimportant Body. The Soul of the Earth is the Soul of a God. Being a Godly Soul means that Earth must be Good in everything that it accomplishes.

4.4.27 Earth and Its Phases of Soul

If plants derive their power of growth and reproduction (i.e. the Unreasoning Soul) from the planet Earth, then plants are Earth's analog to the skin on the body of a Human. These powers belong to the Earth, and exist within plants as a variant manifestation of Earth's capacity for growth and reproduction. This can be seen when one cuts down a tree. What was once a living plant becomes dead lumber after its connection to the Earth is severed.

Does the Soul of Earth Animate the totality of its Body (as opposed to only some parts, such as plants)? The fact that it does can be ascertained in a similar manner as before. If you sever a section of Earth from the planet, the difference is apparent. A mountain continues to grow with time, but a rock severed from a mountain ceases to grow and remains the same size indefinitely. Every part of the Earth is imbued with the power of growth. The growth of any part of the Earth is just a manifestation of the power of growth that exists in the Earth as a whole.

Beyond the basic power of growth, the next phase of Soul encompasses base sensory perceptions. Unlike the power of growth, the power of sensation is not present to the entirety of Earth's Body. Thus, this phase of Earth's Soul cannot be bound up in the Body of Earth. It comes to from a higher, more ontologically primordial place. Beyond that, Earth also has a purely incorporeal phase of Soul and an Intellect. To the Soul of Earth, Divinely inspired people gave the name Demeter. To the Intellect of Earth, they gave the name Hestia.

4.4.28 The Passions of a Human being

Having concluded our discussion of the Heavenly Bodies, we can return to our inquiry into the passions of a Human Being. We have concluded that desire, pain, and pleasure belong to the aggregate Animated Body. What about other passions, such as anger? If anger also belongs to the Animated Body, is it a power which is present to the entire Body, or is it limited to a specific organ? For example, does an arrangement of the heart or bile stir such passions in a living thing? Is anger just one of the many consequences of a Soul Animated a Body (i.e. do several such passions derive from the same source), or is it a distinct power in of itself?

The power of growth, found also in plants, is present to the entire Animated Body. Thus, the passions which serve our growth and basic survival, such as hunger, pain, and pleasure, belong to the entire Animated Body as well. While it is not so easy to deduce, we can take for granted that reproductive desires have their seat in the respective reproductive organs which arouse them. In turn, we can trace the beginnings of appetite in the Body to the region surrounding the liver. It is there that the mechanisms for appetite are set into motion.

Returning to anger, we should evaluate it thoroughly. What is anger's Nature? What phases of Soul are involved in anger? Is anger the cause of a stirring heart, or is anger caused by the stirring of the heart? In turn, how many distinct powers are capable of invoking movement in an Animated Body?

What is the Nature of Anger? We become angry when we are mistreated and when things that are important to us are mistreated. We become angry when we witness something that we find objectionable. Thus, anger requires both sensation (to perceive of some event) and some capacity for judgement (to determine that what we perceive is objectionable). For these reasons, we cannot place anger solely in the base vegetal phase of Soul, as it does not perceive or judge.

Yet it is also true that certain Bodily dispositions predispose us to anger. Those whose hearts are racing and whose stomachs are churning are quick to anger. Conversely, those whose hearts are still and stomachs calm are more resistant to becoming angry. Further, every animal becomes angry when its physical health (governed by the vegetal phase of Soul) is disrupted or threatened. Thus, we cannot divorce anger from the vegetal phase of Soul (which concerns itself with the growth and basic physical health of an organism) completely, either. Indeed, people are more easily angered when they are sick or hungry. Thus, the overall health of an organism influences anger. When the body suffers or is hungry, our blood boils and our bile churns, and it is blood and bile which circulate health and nutrition throughout the entirety of the Animated Body. The sensations of duress within these Bodily systems in turn arouses the Imagination. Via the Imagination, these sensations are translated to the higher phases of Soul, which in turn directs its attention to solving whatever the problem may be. When the Body is injured, the Reasoning Phase of Soul becomes exited, even when the Body was not previously predisposed to becoming angry (e.g. when it is not sick and is nutritionally sated).

How do we reconcile this? The answer is that we must acknowledge two pathways for anger. In one case, anger arises as a consequence of a Bodily disturbance, and the details of this disturbance are transmitted to the Soul via the Imagination. In the other case, anger begins in the Reasoning Soul, which stirs the organs of anger in the Body. In either case, the anger is manifest in the organs of the Body, which in turn belong to the vegetal Soul. The vegetal Soul organizes the Body, and thus has need to perceive of pain and pleasure. Thus it can govern the Body appropriately in response to its circumstances. By making the bile bitter and circulating it throughout the Body, the Soul imparts the Body with the ability to become aroused and tend to an active or future threat. When we are wronged, we are stirred to attack the source of our wrongdoing. We look to bring trouble to the source of our problems such that we both will suffer a similar condition.

Anger, exactly like desire, is a trace of the vegetal Soul as manifest in the Body. This is proven by the fact that those who are least tempted by Bodily desires are also the least likely to become angry. The fact that this vegetal phase of Soul is present to plants without imparting anger and desire to them should not surprise us. They lack blood, bile, and in general the organs for such passions. Without the ability to sense things, plants are limited to unconscious reactions. In turn, where there is sensation, there is a judgement of that which is sensed. In this way, sensation leads to a conscious recognition that we have been wronged. This recognition in turn enables an appropriate response.

Some might divide the Unreasoning phase of Soul into two parts and claim that desire is the vegetal power, and anger is a trace of the vegetal power as manifest in the organs of anger (e.g. bile and blood). Yet this would mean that one produces the other. In actuality, anger and desire share in ontological rank, both stemming directly from the vegetal power itself. The essence of this vegetal power is not desire. Desire is a part of the Animated Body, harmonizing the needs of the Body with its actions. We can ascribe this to the heart and blood as well, with the heart being the organ which circulates the blood and stirs the body to anger.

4.4.29 The Mechanisms of Soul's Influence on Body

If the effect of Soul on Body is analogous to a Fire warming a stone (i.e. the stone remains warm after the fire is removed), then why is all vitality lost when the Soul leaves the Body? In truth, the Body does retain some of its vitality, but only for a short period of time. These traces of vitality leave, just like a hot stone will eventually lose its warmth after removing it from the Fire. This is proven by the fact that recently deceased corpses still grow their hair and nails for a short period, and how the tissue of freshly butchered meat and fish still twitches for a while.

Just because the vegetal phase of Soul and the Reasoning phase of Soul depart the Body at the same time does not permit us to conflate them. Indeed, when the Sun sets, the rays of light which stem from it and the illumination of the things that they reach cease immediately. Does the light from the previously set Sun merely disappear, or is it destroyed? Does the Soul which has departed a Body disappear, or is it destroyed? After all, the Soul animating a Body is so correlated with the resulting Life that they can appear almost inseparable. Observation tells us that no light remains in a Body after its source has been removed. What happens to the light which used to illuminate the Body? Does it return to its source, or is it annihilated?

Now, the destruction of the source of light is impossible if it is a Real. But what was this light which previously illuminated a Body actually? The Color we see belongs to the object. We can see this when we destroy a Body, as its colors disappear when the Body disappears. No one asks about the color or appearance of a Fire that has gone out. Yet the shape of a Body is accidental, like a hand which can equally be open or closed. Color is more fundamental than that, and remains. It is like sweetness. Sweet food remains sweet when it is broken up into pieces, and an object retains its color when broken up as well. We can see this clearly when dissolving something sweet into a hot liquid, as the sweetness is not destroyed and now applies to the mixture as a whole. Indeed, the sweetness might go unnoticed if something else which masks its flavor is added to the liquid. Yet the sweetness is still there, even if it is difficult to perceive. Could light remain imperceptibly in the Bodies it used to illuminate, like a trace amount of sweetness in a bitter drink?

Some might object and argue that what we perceive is a consequence of a physical process. They would argue that what we see does not belong to the thing we are looking at, but rather is a consequence of our physiology interpreting some data. Yet if this were the case, then all Qualities would be rendered indestructible and unaffected by the Bodies in which they inhere. We would have to deny that a Body can express an Ideal Form. When we see a colorful bird, we will deny that the bird is actually colorful but would be forced to admit that it is all a synthetic conjecture. In this case, how could we compare the same color in a bird and in the sky? We would have no means (i.e. Universal) to compare them as having the same color.

If Bodies are illuminated by direct exposure to a Light source, what prevents this illumination from staying with the Body when it moves away from the light source? Why is it not like heat in a stone? To answer this requires analysis of the second rank powers of Soul. Are these powers always contingent upon and attached to higher powers, or may they persist on their own? Are all of the powers of Soul manifestations of one thing and inseparable? This question deserves its own attention elsewhere.

To return to our original question, what happens to the traces of Vitality which Soul imparts to a Body? If it belongs to the Soul, then it will be like illumination and thus be contingent upon direct access to Soul. If it belongs to the Body, then it will be akin to color and persist even when separated from its source. It is worth investigating whether Life can remain when Soul has departed, and if Life is possible before Soul Animates a Body.

4.4.30 In Defense of the Heavens

While we have shown that the stars have no use of memories, we have granted them sight and hearing by which they receive our prayers. The people who pray to the Sun and other stars are convinced that said prayers are answered. So convinced are these people that their prayers will be answered, that they will pray for unjust favors as readily as just favors. But is this really so? What prayers do the Sun and stars really respond to?

Those who believe that the Sun and stars could be accomplices in unjust deeds must answer several questions. Why should the Sun and stars help us commit adultery, for example? In light of this question, and with their lack of memory in mind, an inquiry into the response of the Sun and stars to prayers is warranted. After all, if they were to grant our prayers after waiting for a duration of time (as people will claim), this would require them to have memory. Of course, we have shown that they have no use for such a capability. In fact, this line of reasoning is equally applicable to the Gods like Demeter and Hestia, who ultimately represent the Earth. Indeed, if anything we might be inclined to think that Earth is more intimately inclined towards Human affairs than the Sun, stars, and other planets.

To address this problem, we must make two points. First, that if the planets and stars have a sort of memory, that we mean memory in a sense that is compatible with our prior reasoning about the subject. Second, that we retain our belief that they are not accomplices in Evil deeds. In this process, we will take up our philosophical responsibility to defend the honor of the Heavenly Bodies against their critics. Indeed, we must defend the righteousness of the universe as a whole from those with the audacity to complain about it. Finally, we will explore the Daemons, and see if they offer answers to any of these considerations.

4.4.31 The Influence of Heavenly Movements

These concerns have implications which extend to every action and reaction that occurs in the entire universe. It implicates both natural processes and the products of skill and technique. Natural processes have three varieties. One type in which the whole of the universe has an effect on its parts, one type in which the parts of the universe have an effect on the universe as a whole, and one in which the parts of the universe have an effect on one another. The things which are brought about by skill and technique come in two varieties. Those which are purely a product of the technique and skill of the agent acting, and the techniques and skills which are dependent on harnessing pre-existing natural processes.

Beginning with the acts which belong to the universe itself, they take the form of the universe acting upon the entirety of itself, and consequently all of its parts. It is the motion of the universe which puts the Heavenly Bodies into a certain arrangement within the universe, and consequently also into certain arrangements among themselves. Indeed, this movement and its influence proceeds all the way down to affairs on planet Earth. The interactions of one part of the universe with another are thus also a product of the highest level of this movement. The universe positions the stars and planets within it into a certain arrangement, which positions the Sun relative to other stars. Most noticeably to us, this process positions the Sun relative to the Earth. The resultant disposition of Earth has consequences for life here, and those consequences proceed on into an innumerable number of directions equally worthy of consideration.

With regards to things which are brought about by skill and technique, their influence usually ends at the completion of some goal. For example, the skills and techniques of an architect lose their potency once a building has been completed and there is nothing left to do. Many technical skills also have the explicit goal of harmonizing with natural processes as well. Farming and medicine are examples of this type. There are also technical skills which serve primarily to affect the Soul, such as rhetoric, music, poetry, and the arts in general. It is equally worth denoting each of these along with their particular powers to affect Soul. In each case, we should take note of the implications to our questions about the motivations and memories of the Heavenly Bodies.

As the stars move in circles, the primary consequences is that the sum of them ends up in a different arrangement. The next rank of consequence occurs at the level of the solar system, and the rank after that is the effects on the planets individually. Not only do these movements affect Bodies, but Souls as well. Every change at every rank above the Earth has consequences which descend to it. The influence of things down here on the spheres above is a discussion for another time. Though the influence of the Heavenly Realm down here is hardly contested by anyone, a thorough explanation of the mechanisms of this process from start to finish is needed.

The chains of events which influence things on Earth cannot begin with the Qualities of the celestial Bodies, such as their temperature. They are not a product of mixtures of different elements in various proportions. For example, the Sun certainly does more than give off heat, and there does not seem to be another planet whose job it is to cool things down. Indeed, how could the Firey Body of a planet cool anything down? A cold planet makes as little sense as a wet Fire. The Qualities and arrangements of different elements cannot account for all differences in things, nor does they explain all of our observations. How could temperature affect someone's moral character? How could different quantities of certain elements result in anger or jealousy? Even if some combination of elements and their Qualities is responsible for our internal dispositions, how could they cause good luck? How could they bless or curse our descendants? There are innumerable things which happen to the Soul but have no obvious ties to corporeal characteristics.

We also must not blame the stars or the universe itself for causing the wickedness which is to be found in the ranks below them. Certainly we cannot blame them for the choices individuals make. It is not as if the stars could make poor choices or mistakes in reasoning, and it is equally absurd to hold that they would work to make people become criminals and murderers. How could they desire for people to be weak and cowardly? Not even the average Human Being will work to bring about a detrimental consequence. How could we seriously claim that about the corporeal Gods (i.e. the stars and planets)?

4.4.32 The Cohesivity of the Universe

If the things which happen on Earth are neither a product of physical causes (i.e. the elements and their arrangements), nor of the reasoned choices made by superior Beings (e.g. the Sun and stars), where do they derive?

The solution lies in the fact that the entire universe is one cohesive living thing. The Soul of the universe encompasses the entire Sensible World. Every Body in the universe makes up the Body of the universe, and everything in the universe is a product of the Soul of the universe. The phases of Soul which are only parts of the greater whole (i.e. the particular Souls of particular Bodies) are merely subsections of the whole. The phases of Soul which encompass multiple Bodies are superior to phases which only encompass a single particular Body, yet none the less are affected by the things which occur to the particular Bodies that they encompass. After all, the entire Body which makes up a Soul that encompasses multiple Bodies is still comprised, in part, of each of the particular Bodies.

The entire universe is one cohesive unit, and none of its parts may be affected in isolation. Since each part is a part of the whole, whatever affects one part affects the whole as well. A horn, a claw, and a limb might be differentiable, but they could also all belong to the same Body. Even if the parts do not touch directly, they share in a large whole (i.e. the whole animal) which transcends their particular borders. Thus, parts which are directly affected by some incident may influence other parts which are not directly affected. Even though the parts of an animal may be physically distant from one another, they are never distant from the whole of the animal of which they are a part.

We should not be surprised that an aggressor which harms a part of something also harms the whole to which the part belongs. We see this in Human Beings, where something which negatively affects our stomach also negatively affects our overall mood. In the universe itself, there is an equivalent to our prevailing mood. We see this also in plants, for if we destroy the root, we destroy the entire plant.

Now, in spite of the fact that the universe is one whole living thing, we can see that it is comprised of discernable individuals. So even though they all comprise one life, they also have their own individuality, and thus can come into conflict with one another. Self-interested, one part of the universe will harm another for its own subjective benefit. The parts of the universe thus cannibalize one another. Anything that benefits from the nourishment of another part is supported, whereas anything which is incapable of defending itself is annihilated. The fire shrivels up the things within its heat, and a stampede of large animals tramples over the smaller animals underfoot. Each part is ultimately in service of the whole. It is not possible for all of the parts to thrive in their own subjective way simultaneously. They are, after all, a product of a Sensible World in flux. Thus they are victims of it as well. Nothing in the Sensible World is permanent except for the constant of change.

4.4.33 The Heavenly Ballet

The Heavenly Circuit does not move by chance. Its movements are a direct consequence of the Reason for the Living Universe itself. It is self-sympathetic, and so Cause and Effect ripple throughout it. These chains of cause and effect betray that a universal Order presides over the entire thing. Thus, any movement at the highest scope necessarily entails the movement of everything of a lower scope. Everything has its purpose, and the actions at the highest levels direct every part of the universe like musicians and dancers in a ballet.

In ballet, there are elements offstage which none the less contribute to the performance. Namely, the singers and musicians which provide the music. When taken as a whole, the purpose of each dancer and instrument is easy to understand. Yet if one tries to focus on something specific, like the limb of a single dancer, it becomes impossible to understand its meaning. The dancers themselves can't focus on one particular part of themselves either. Their minds are occupied by the higher Order which prevails over the entire performance, and the movements of their entire Bodies follow sympathetically to the music. Likewise, a skilled dancer can tell you which parts of their Body move in which way at any point in a choreography, because they have learned the entirety of the dance.

The stars and planets move under a similar Order to the dancer. The particular Heavenly Bodies do not observe and react to one another spontaneously, but rather each of them is moved in accordance with the movement of the transcendent whole. If we observe relationships between them, it is not because they are affecting one another, rather they happen to be in a certain relationship given the moment at present in the universal dance. The patterns themselves exist as potential in Divine Intellect. Thus, as they are Actualized, they follow a predefined pattern in accordance with universal Reason (i.e. cause and effect).

4.4.34. The Arrangements of Things and their Particular Dispositions

We grant that the Body of a Human Being belongs to the Body of the Universe, and that thus the Universe itself exerts influence over us. Yet a Living Human Being is more than a Body. The incorporeal aspects of us are not bound up in the Body of the Universe. We are servants of the Universe, not its slaves. Like servants, we feel the influence of the wishes of our masters, but fulfil them without losing our own agency.

Since the Heavenly Bodies do not move at the same speed, they consequently end up in different arrangements among themselves. It is movements at the highest scope which in turn move both the Heavenly Bodies and more diminutive Bodies (like those of a Human Being). Thus it should be no surprise that there are sympathies between the configuration of the Heavenly Bodies and ourselves, as they are ultimately moved by the same Reason.

Given that we notice sympathies between the Heavenly Bodies and events here on Earth, it is understandable to question whether Earthly events are caused by Heavenly configurations, and if the Heavenly Bodies themselves possess the power to influence events here on Earth. In addition, if one were to grant the Heavenly Bodies powers of influence of terrestrial events, is this power shared by all Heavenly Bodies, or only some (e.g. Stars but not Planets)?

The arrangement of Heavenly Bodies and the dispositions of a particular Heavenly Body do not correlate with the same disposition in each of the things that they supposedly affect. This is especially true for things of different types. The greater the difference between two things, the lesser the correlation of their disposition relative to the arrangement Heavenly Bodies. In fact, the very concept of an arrangement merely implies that the parts of something are in particular relationship with one another. Though the arrangements change, the parts themselves remain the same.

Does this mean that the different dispositions individuals find themselves in belongs exclusively to each particular thing (as opposed to their arrangement with other things)? The answer is that both the Nature of an individual and their arrangement relative to other individuals contribute to their present disposition.

What is the ultimate relationship between the arrangement of things in the Universe and the disposition of a particular thing? Does the arrangement actively exert influence, or does the arrangement merely signify an overall configuration of things? In fact, in some cases both are true. Sometimes the arrangement of things exerts an active influence on its parts, while other times they are merely correlated (but not causally linked). Thus, there is power in both the arrangement of the Heavenly Bodies, as well as the Nature of the individual.

A dancer has the power to move each of their hands and limbs independently. Each hand and limb has its own power. But there is also a power in the overall arrangement of the dancer's Body parts. Indeed, for all of the parts of their Body which you see, there are hidden parts (e.g. muscles, veins, bones, etc.) which contribute their own power even though they cannot be seen.

4.4.35 Celestial Influences Explained

We must give a clear account of Celestial influence in order to answer many questions. How do the various powers of Heavenly Bodies manifest? What differentiates one triangular arrangement of Heavenly Bodies from another? What actions can they inflict upon other Bodies (such as those on Earth), and what are their limitations? After all, we have claimed that the Heavenly Bodies do not exert a physical power over other Bodies. We claim this because the Heavenly Bodies are correlated with occurrences and dispositions which have no clear chain of physical causation. Further, we have denied that the powers which the Heavenly Bodies appear to possess manifest as a result of their free choice. It would be difficult to reconcile how Good physical Gods (i.e. Heavenly Bodies) could chose to bring about various negative dispositions in subordinate Bodies.

In summary of what we have already established, the Universe itself is a living Being whose parts are not in isolation. Thus, its parts affect one another sympathetically. This is to say that the things which occur within it are governed by Reason (cause and effect). Everything happens for a Reason, and nothing is arbitrarily or spontaneous. The transcendent whole of it is perfectly harmonized, as is to be expected given that it is itself one single ordered thing. The parts of the Universe are engaged in a universal dance which consists in all of its parts, and their respective movements and dispositions.

These positions which we have established necessitate certain conclusions. The acts of the Universe itself both encompass the entirety of the Universe itself as well as its parts. Both the whole and the parts change in sync, linked by the causal chains of Reason which permeate a movement of the whole down through its constituent parts. The figures which the Heavenly Bodies make (i.e. constellations, astrological signs, etc.) are a product of this process, and thus they occur at a rhythm which is pre-

ordered in accordance with Reason and Order. The Heavenly Bodies act without deliberation. Deliberation is unnecessary and foreign to the Heavenly Bodies and the Universe as a whole, given that they act in perfect accordance with Reason (i.e. causality).

The willpower of a living thing may be focused upon a single goal, but the powers which constitute a living thing are manifold. Yet each of these powers become aligned to focus on the singular goal which the will has set its focus on. In the totality of the Universe, this inevitably means that one part of the Universe desires what another part of the Universe already possesses. Each part increases its power by reducing the power of some other part, and so each part is liable to feel angry at the other parts which threaten it. Each of these parts is directed by the Universe towards its singular goal, which is The Good itself. Since the universe is transcended above the distractions of physical passions (because passions are contingent upon it and only exist within its members), its contemplation is perfectly fixed on The Good itself. All servants will obey a direct order, but the best servants act with the Good of their master in mind. Thus, the best parts of the Universe act in accordance with the Good of the Universe itself.

With regards to the influence of the Heavenly Bodies on Earthly matters, their effects here below are a consequence of their activities which are focused on Divine Intellect. For example, the Sun emits heat in accordance with its Intellectual Principle. Although the Sun's Soul is focused on Intellectual principles, the acts it engages in as a consequence of this Intellectual contemplation create heat which radiates to Earth. Thus, the Sun is focused on the Divinities above it, and yet Earth is caught up in the activities of the Sun's Soul. This is also true for the other Heavenly Bodies, as each of them radiate influence as an almost unintended consequence of the activities which occupy their focus. As a consequence, even though the Bodies of the Universe comprise one living Being, they also exert different influences upon one another. Thus, different arrangements of Heavenly Bodies (i.e. constellations, etc.) bring about different influences on lesser Bodies within their sphere of influence.

A particular arrangements of Heavenly Bodies imparts a particular influence on people, and this influence is further modulated by the character of each individual who is affected. Thus, the consequence of this influence is a product of both the character of the arrangement of Heavenly Bodies and the character of the individual under their influence. We can see this readily, as different arrangements of Heavenly Bodies instill different passions within us (even in those who have no prior experience of a particular arrangement), and the passion a particular arrangement evokes in an individual may be different than the passion the same arrangement of Heavenly Bodies evokes in a different individual. In fact, the influence of the Heavenly Bodies operates by harmonic resonance. Thus, only arrangements of Heavenly Bodies which resonate with an individual will influence them. One arrangement may inspire awe or terror in one person while being readily ignored by another.

It may be that people are merely influenced by the Beauty which the arrangements of Heavenly Bodies express. Yet doesn't this simply mean that the Beauty of one arrangement of Heavenly Bodies evokes passion in some people but not others? We know that, for example, people prefer different colors. Why wouldn't such affinities apply to the heavenly Bodies as well? Certainly it is not possible for them to exist without any consequences for the rest of Universe. There is power in their very presence. Present objects always influence others, get influenced by others, or both influence and get influenced by others.

It is also clear that their powers go beyond mere arrangement. They give off heat, or cool nearby objects down. Further, there are powers which go beyond arrangement and temperature. In fact, there are many varieties of influence in this universe. All of them are a consequence of the causal operations of Reason. Nature itself is comprised of the interactions of the various Reasons, themselves deriving from the laws as dictated by the Intellectual Principles. We can see the variety of these natural powers as we experience the difference in influence of, for example, stones and plants.

4.4.36 The Living Universe

The universe is full of diversity. It contains all Reasons, and countless powers. It is like a Human Being, comprised of parts which have varied abilities and strengths. The bone of the shin is stronger than the bone of a toe, but each possesses the power and configuration necessary for it to fulfil its role. Every part of the body has a purpose, but it is not readily apparent to us. Discerning the purpose of each part requires careful study. Everything we have said about a Human Being must also apply to the Universe itself. Indeed, understanding the Universe is far more difficult. The things which are apparent to us are merely traces of processes which operate at higher ranks of reality. The higher ranks of reality must contain within them inconceivable diversity and powers.

The Universe is not full of dead things without any abilities to differentiate one another. It is not comprised of simple substances which are easy to understand and categorize. It is much more than a building made of a few simple materials (e.g. stone, wood, paint, etc.). It is alive in its entirety, and each of its members has its own life in turn. There is nothing which can exist that is outside of its scope.

This conclusion allows us to answer one of our major questions. How can inanimate Bodies exist within an entirely Animated Universe? The answer is that everything within the Universe is alive. Nothing is inanimate, although the lives of the members of the universe vary greatly. Our ignorance leads us to believe that Bodies which do not appear to move themselves have no life. Yet in reality, their life is just imperceptible to us. Indeed, the animals which we readily understand to be alive are themselves comprised of parts which we do not readily see as being alive. Yet these supposedly inanimate parts contribute to what we plainly know is a life. Each of them has a specific power which serves its particular function in the whole animal. Just as we cannot deny life to the parts of a living animal, we cannot possibly deny life to the things within the living universe. Yet the animal which is the Universe itself does not act based on the choices it makes. It has no need to make intentional choices, because it is antecedent to intentions and choices. The seniority of the Universe thus explains why so many things are influenced by its actions.

4.4.37 Everything Derives from Unconscious Powers

The Universe contains precisely what it needs. There is nothing superfluous within it. Anyone who wishes to study the active powers within the Universe, such as Fire, will find that the only satisfactory answer is that such powers derive from the Universe itself. This truth extends to all things within the universe including the powers that we are readily able to experience in our everyday lives.

Typically, Humans do not choose to investigate the forces of the Universe which are seemingly prosaic and commonly occurring. We are drawn to the study of the forces which appear mysterious or unusual. Yet the most mundane of occurrences would appear to us as mysterious and unusual were it not for the fact that we have been desensitized through repeated experience of them. We are forced to reconcile that every object in the universe has powers which are difficult to perceive. Indeed, everything receives its Form from the Soul of the Universe itself. Every particular thing participates in and is a part of the Universe itself.

Now, the participants of the Universe vary in their power and the efficiency in which they achieve their goals. The objects which occupy the Heavens are more powerful than those on planet Earth, as they are older, more refined, and closer to the source (I.e. Nous). Yet efficacy does not necessarily imply intention. Willpower and attention are not necessary for the manifestation of powers. Power may be transmitted directly from Soul, without such intermediaries. Indeed, even many animals reproduce unconsciously, and without being diminished in any way for it. They have no need for conscious choice, either. Even if they had a choice, this choice would lack any power (I.e the power in reproduction belongs to a physiological interaction as opposed to a mental act of choice. Someone who is pregnant cannot merely choose to cease being pregnant by mental act alone). Since animals can reproduce without choice, they can certainly reproduce without conscious intention. Thus, the same can apply to the Heavenly Bodies as well.

4.4.38 The Sources of All Events and Activities

The powers which manifest in the Universe without the will of an agency generally arise out of the vegetal Soul of the Universe itself. The manifestations which derive from intentional acts, such as prayer, skill, or magic, should not be attributed to some Heavenly Body. Rather, such manifestations of power are natural consequences of the actions undertaken by an individual.

The manifestation of life itself is a gift transmitted from the higher order parts of the Universe (e.g. the Heavenly Bodies) to the lower order parts of the Universe. Any harmful effects that the higher order parts of the Universe have on the lower order parts of the Universe must derive from the inability of the lower parts to receive their gift completely. The manifestations of the powers of the higher order parts of the Universe are not absolute. Rather, the specifics of their manifestation depends on the subject which they affect. After all, each of the lower parts of the Universe still have their own Nature, and their particular Natures influence the consequences of interactions with higher order parts of the Universe. In such mixtures of influence(I.e. between a Heavenly Body and an Animal), every part of the mixture has an effect in the resultant Life. Yet Heavenly powers which are generally beneficial may not be of help in every circumstance. The whole does not grant the desire of all of its parts all of the time. Further, all of these influences comes into effect before even considering the individual choices a part might make.

In spite of this, all things are woven into a Beautiful harmony. The totality of effects come from a combination of even the most contrary of influences. This is because all of these forces of influence ultimately derive from the same singular source. Everything is a part of the same Life of the Universe. Any imperfection among the parts of the Universe stems merely from their failure to harmonize with the transcendent whole.

In summary, the activities of the parts of the Universe derive from a combination of the macroscopic activities of the highest parts of the Universe, the individual Natures of the parts of the Universe, and the choices that each particular part of the Universe Makes.

4.4.39 Exoneration of the Heavenly Gods

Because all events in the Universe are intertwined, the configurations of the Heavenly Bodies may indicate an ongoing process with predictable results. This, however, does not mean that the Heavenly Bodies compel such events to occur. As Plato writes, "Virtue has no master..." (See Plato's Republic, 10.617e). Its consequences are interwoven into the transcendent system by virtue of the law which states that the events at lower orders of the Universe are a product of events at higher orders of the Universe. The objects of the Sensible World depend upon the Divine Real Beings above, and the Universe itself participates in them.

Thus, not only are events in the Sensible World caused by the Seminal Reasons of the Sensible World, but they trace their source to an even higher and more primordial Order. On the other hand, Seminal Reasons do not contain within them the causes of things which are outside of their sphere of influence. They are not responsible for the Unreasonable influence of Matter, nor the choices that individuals make. Reason governs the Universe like the Governor of a City. The Governor, knowing their city and its constituents, constructs broad laws, rewards and punishments, such that the smaller forces of influence within the city are harmonized into congruency. Thus, the fact that the Heavenly Bodies are indicative of some events does not arise as an Essential feature of their Nature. Rather, it is an accidental consequence of the fact that the Heavenly Bodies are a part of the concatenation of all events within the Universe. Each thing within the universe is congruent with one another via cause and effect, the order of events, and the fact that all things are but elements of the whole.

These explanations exonerates The Gods from our previously outlined worries. The Gods (including the Cosmic Gods, the Heavenly Bodies) cannot be held responsible for the Universe's problems. For one, the Gods do not act out of will, but are bound up in the Necessity as is prescribed by the order of Intellect. Inevitably, the parts of the universe interact in ways which we perceive as negative. For another, our own individual choices contribute to our problems significantly. Third, the Good activities which the Gods initiate become mingled and diverted into negativity by their interactions with the objects of the sensible realm. Fourth, the Life of the Universe serves the whole of the Universe over its individual constituents. Finally, the inability of Matter to effectively take on the Forms it receives causes the manifested Forms to degrade or go awry.

4.4.40 The Efficacy of Magic

How do we explain the mechanics of magical spells? Magic operates by the overarching interconnectivity of all things. The Universe is one Living thing, and the forces within it work variously for and against one another. In fact, the parts of the Universe which are naturally attracted to one another operate under an enchantment without the need for a magician.

Ultimately, it is Love which produces all of the magic in the universe. Its antinomy is Hate. The first true magician, sought out by everyone in need of magical intervention, was Love. It is the natural affinity that all things have for one another and their ability to inspire Love in one each other that allows the magic of Love to work. Love magic brings out the latent desire for Unity and Harmony in the objects of its enchantment. It interweaves two Souls together as one, like pollen and flowers brought together to produce a new, single plant.

Magicians also make use of powerful symbols which can evoke specific temperaments. Indeed, by placing themselves into the temperament that they wish to impart on others, the magician silently informs the temperaments of everyone else around them. By desiring Unity, they evoke a desire for Unity in others, which in turn gets communicated the latent Unity of the Universe itself. A God, outside of the Sensible Universe itself, could not evoke such sympathies, intentions, and temperaments in Beings that belong to an entirely different phase of reality. Yet any mundane Being within the sensible Universe will attract other sensible Beings of the same temperament and intention. All Beings within the Sensible Universe are connected because they are parts of the same living thing.

Invocations, songs, artwork, intentions, and emotions evoke a natural sympathy in others. Their influence extends to the Unreasoning phases of Soul. After all, one cannot will themselves to enjoy art or music which they do not have a natural affinity for. Even if a song does not evoke a conscious reaction in an individual, the performance may still affect them unconsciously.

As for prayer, prayer does not depend upon the conscious will of Divine Beings. The magic of prayer operates naturally in response to the will of someone, and without the intention of the Gods. Analogously, a person spellbound by a serpent handler is not conscious of how they are affected, yet they may be influenced none the less. Recognition of what has happened to the enchanted often only comes much after the experience. The conscious Intellect of a person is not affected by such enchantments, though such enchantments have power. Thus, the influence of a spell evades conscious thought. Similarly, an invocation addressed to a Divine Being brings about some natural consequence, either for the invoker or their target. Yet the Divine Being invoked itself has no conscious experience of this.

4.4.41 Universal Resonance

The Heavenly Bodies do not hear our prayers. Prayers are answered by means of harmonic resonance, like plucking the string on an instrument to induce the same note on an adjacent instrument. Indeed, each note can be played as a single string or as a chord comprised of multiple plucked strings. A chord is comprised by the plucking of multiple strings, in which the higher and lower tones harmonize into a single note. Just as the strings on an instrument are sympathetic via their shared participation in vibration, the parts of the universe are sympathetic with one another via their shared participation in the whole of the universe. Though the universe is comprised of contraries and unisons, its constituents form one melodic system.

Feelings like anger, brought about by the medium of the bile and liver, may harm a person. Yet this is not their purpose. It is like someone accidentally burning a friend when passing them a lit torch. The torch passer is responsible for their friend's burn, but only because they could not properly control the fire. The injury was not the purpose of the passing of the torch.

4.4.42 The Impassibility of the Universe and the Heavens

Since prayer operates in this way, the Heavenly Bodies have no need for memory or sensory perceptions on account of answered prayers. Further, their responsiveness to our prayers is not an act of will on their part. However, we must admit that there is a response. Indeed, they influence us whether we pray to them or not. This is because they and we are parts of the same sympathetic system.

There are many powers which do not rely on will or choice. Some of them are purely instinctual, and others are mediated by our technical abilities. This is why some influences are naturally good or bad for an animal when they induce an automatic response. Indeed, the doctor and the magician both compel people's bodies into their desired state by using these automatic responses. The Universe itself exerts influence on its constituents in this way, either as a result of natural processes or in response to the actions taken by an individual. This process is perfectly natural, mediated by a shared participation in the same transcendent whole.

We should further not be surprised that Evil actions can be brought about by these mechanisms. Both good and bad outcomes are a product of the same mechanisms. Good and Evil drink from the same stream. If the Universe grants the desires of an Evil person, it does so unconsciously as an automatic response to the actions that the Evil person took. The same mechanisms are available to everyone in the Universe, regardless of the moral intent of the actor.

For this reason, we deny that the Universe itself has passions like those of an animal. Universal Soul, being Divine, is completely incorporeal and thus impassable. If passions exist within the Universe, they must belong to its parts. They have no means to manifest within Universal Soul. While Heavenly Bodies have physicality which could in theory manifest passions, their ultimate Nature renders them impassable also. Eternally fixed on Divine Intellect, their wills have no room for the intervention of passions. Because their Souls remain Eternally fixed on Divine Intellect, the bodies their Souls produce do not undergo the same flux as animals do. While the Souls of the Heavenly Bodies do impart lesser beings with some of their own power, they do not even notice that this occurs. They remain oblivious to everything they gain or lose.

4.4.43 Magic and the Impassible

How does the Wise Sage overcome the influence of malevolent spells? In fact, the Sage's Soul is naturally invulnerable as a consequence of its disposition. Their Reasoning Soul is so sound such that it cannot be swayed to false opinions. Therefore, the Sage is only affectable via the Unreasoning part of themselves, as the events of the universe naturally affect it and induce automatic responses. Love Spells will not affect the Sage, as that would require their Reasoning Soul to be overcome by their unreasonable nature. Any spell which affects the unconscious aspects of the Sage will be countered by the Sage's conscious choice

to absolve themselves of these affects. The Sage's Body may indeed be injured or killed. It is a part of the Sensible World, whose parts can affect one another. Yet the Essence of the Sage remains impassible. The fact that consequences take time to manifest is not in contradiction with anything Natural.

Even Daemons are affectable via their unreasoning phase. Thus, Daemons could potentially possess memories and sensory perceptions. They can also be compelled physically, especially when they interact with lower ordered members of the Sensible World. This is especially so if they focus on these Sensible things, as all Sensible things have the power to mesmerize those who pay them attention. Immunity from sorcery requires absolute focus on oneself. Thus, every Being which interacts consciously with other Beings can be magically charmed. As Plato writes, fair is the face of the people of the great hearted Erechtheus (See Plato's Alcibiades, 1.132a and Homer's Iliad, Book 2, line 247). Indeed what grabs our attention? It isn't magic, but the mechanics of Nature itself. Nature imparts its own deceptions, connecting things not physically, but via its vast array of mechanisms.

4.4.44 Immune to Sorcery

Only someone well skilled at Contemplation is immune to sorcery. Only the person whose focus is completely self-directed cannot have their attention diverted. By becoming both Subject and Object of their Contemplation, the Sage protects themselves from such deceptions. Thus, the Wise Sage only focuses on the thoughts and actions which are necessary for the fulfilment of their own life's purposes.

For the rest of humanity, they fail to fully realize their natural function. They fail to utilize Reason alone as the impetus of their actions. Thus, the Unreasoning phase of Soul exerts its influence, leading a person by their passions. The desires to get married or care for children exert their Magic, acting like bait to distract people with their very appetites. Thus, such people's actions are dictated by their irrational passions. Sometimes their actions are dictated by anger, while the drive for social and political success is fueled by the appetite for power. In general an action taken to avoid something is done so out of fear. Actions taken to gain something are driven by an appetite. The unconscious actions we take out of the necessity of survival have been imbued to us by Nature itself, proving the tenacity with which it perpetuates Life.

Are all actions with noble and Good intentions immune to sorcery? If not, even Contemplation (despite the fact that it is focused only on Good) would potentially be subjectable to sorcery. Indeed, someone whose focus is solely transfixed on the Beauty of the Good is immune to spell craft. The Contemplative Sage knows that their life's purpose is beyond the Sensible World. Still, it is possible for anyone (even the Contemplative person) to become distracted by the Body which binds their soul to the Sensible. It is all too easy for concern for the life of others to create a point of contact by which sorcery can be injected into the Sage's activities. Further, someone who is drawn to the pragmatic benefits of Good actions has been bewitched by the fragmented traces of Beauty which manifest within the Sensible World. It makes sense that the truth seeker led astray loses their way due to a false belief that they have found a path to the truth.

This is the sorcery by which Nature itself deceives us. The ignorant are led in the opposite direction of their goals by that which appears as Good (but is not actually Good) to the Unreasoning Soul. Surely this counts as a form of sorcery. Only someone who has inoculated themselves against sorcery knows that their fears and appetites do not truly lead them to The Good. The Sage knows what is Truly Good because they have already experienced it for themselves. Thus, their firsthand knowledge protects them from being dragged away by Magic.

4.4.45 The Universe and Its Parts

Our inquiry has shown us that every single Being in the Universe contributes something to it. The actions each Being takes and the consequences of the actions taken upon each Being are in accordance with each Being's Nature and Disposition. Each Being in the Universe serves like an organ in the body of an animal. Each serves its unique function in support of the operations of the transcendent whole. Each Being receives the power and stature commensurate with its purpose. Each is equipped to interact with other organs such that they may give or receive whatever is needed. There is a commensurable system of sensitivity which links each of these organs together. Each organ is an individual in addition to being a part, and each possesses all of the functions prescribed to a Living Being.

We have also seen more of what it means to be Human. We have learned that we contribute something to the Universe as well, and not merely in terms of physical interactions and the physical mechanisms which drive the passions of our Bodies. We bring along the Nature of our higher Soul, and thus connect with everything outside of us that presents a sympathetic disposition. These

sympathetic encounters serve to draw us closer to our Guardian Spirit, and to the Divine after that. Our true form becomes undeniable to us. Yet Humans vary in our gifts and abilities. Surely someone who does not possess Goodness cannot bestow Goodness onto others. Likewise, Goodness cannot be given to those who are unable to accept it.

Those who commit Evil carry its mark with them, and thus receive a life in accordance with their prior actions. Upon rebirth, Nature itself pulls them towards a new life which resonates with the deeds of their past life. The Virtuous person has a different fate, because they too are drawn to a place commensurate with their Nature. Thus, the Order of the Universe is achieved. Every Being is drawn, as if by Magic, exactly to the place that they are meant to go. The Evil person does not know this, and unwittingly descends to the depths that they have earned. The Virtuous person, however, knows that they are to ascend. The knowledge of a future life among the Divine is enough to make the Virtuous Sage Happy.

A small Living Being's organs are relatively similar in size, and their diminutive size corresponds with a relatively diminutive consciousness. Usually their organs are not self-actualized individuals (with a few exceptions). In contrast, the organs for a Living Being vast in size will vary more, move over larger distances, have more distance from one another, and many of them will be Living Beings in their own right. We see tremendous movements across vast distances upon observation of the Sun, Moon, and stars. Since their positions vary and even swap with one another, we should expect the various Souls of the Universe to follow suit. Sometimes they will serve in one position, and other times in another. Though some of these positions are better than others, wisest are the Souls which reject even the best Life the Sensible World has to offer. They choose to reside in a purer sphere.

Punishments are analogous to a doctor's treatments. The correct treatment depends on the organ and its ailment, and health can only be achieved in the context of the organ's function. Thus, the Soul of the Universe directs its organs to change such that they may be cured of their disease.

Universal Soul is completely preoccupied with contemplation of incorporeal, Intellectual things. Even when we Human Beings contemplate purely Intellectual things, we do so without any use of our senses. It is a purely contemplative, Intellectual experience. In fact, it would seem that the more entranced in contemplation someone is, the less keen their awareness of their senses becomes. In turn, intense sensory experiences hinder the contemplative process.

If plants derive their power of growth and reproduction (i.e. the Unreasoning Soul) from the planet Earth, then plants are Earth's analog to the skin on the body of a Human. These powers belong to the Earth, and exist within plants as a variant manifestation of Earth's capacity for growth and reproduction. This can be seen when one cuts down a tree. What was once a living plant becomes dead lumber after its connection to the Earth is severed.

4.5.1 Does Sight Require a Medium?

To begin this discussion, we will discuss whether an intervening medium, such as Air, is necessary for sight. Is some transparent Body necessary to transmit the information of sight?

In General, a Body is posited as a requirement for all sensory perceptions. After all, sense perceptions are perceptions of Bodily phenomena, and Soul completely detached from Body has nothing to receive Sensible information within the purely Intellectual sphere. This is the purpose of our Bodily sensory Organs. They provide a pathway for information to travel from physical, Sensible objects to the purely incorporeal phase of Soul. This Unity of sensation and cognition serves to communicate information between the spheres.

Now, it is obvious that physical contact is required in the case of sensations like touch. Yet what about for the seeing of distant objects? This is an involved question, so we will begin with enquiring about how the eye receives its sensory information. Here we can see that a Body is not required for sight to occur. Perhaps some Bodies aid us in sight (such as a glass lens), but they are not required for the base ability. In fact, whenever a Body is in between our eyes and an object of sight, it disrupts the seeing process. The denser and more substantial a Body, the more opaque it is, and the more difficult it is to see through. The more subtle a Body, the easier it is to see through. Yet it will always distort the images seen through it to some degree.

It has been argued that a medium for sight would serve to transmit the visual information from the object of sight to us. Yet this falsely presupposes that seeing consists in a one to one line of communication between the object being seen and the seer. Sight is, in reality, the collection of data which gets radiated outwards to everything equally. If two people look at the same object from different perspectives, they still receive the same visual information about the object's color. This is because they are collecting information from the same source.

How can visual information be transmitted without a physical medium? The answer is that the visual object is able to affect the sensory Organs directly. In fact, a medium in between the Organs of sight and the objects seen needn't receive any of the visual information at all. Consider a fisherman who has hooked an electric ray on their rod. If the ray gives forth a shock, the fisherman's hand feels the tingle even though the rod and line in between them do not. Further, just because a Body can transmit visual information, this does not mean that a Body is necessary for visual information to be transmitted. For example, while the rod can facilitate the shock of the electric ray, it is not necessary for the fisherman to feel it. The fisherman could also be shocked grabbing the ray from their net with their bare hands, and no medium in between.

This whole discussion brings us back to the concepts of sympathy, cause, and effect. If two objects share in some similarity, then they can both experience all of the things which affect the similarities they have. Conversely, any object which does not share in this similarity have no way to be sympathetically affected. This is true regardless of proximity to other objects which share in some sympathy. In turn, whenever two objects share in some sympathy, any Body in between them can only degrade the quality of their ability to communicate.

4.5.2 Analyzing Theories of a Medium for Sight

Aristotle teaches that sight is a consequence of a chain reaction between a seen object, the eye, and the light in between them (See Aristotle's *De Anima*, Book 2, Chapter 7). If the object of sight modifies the light, and if then the light in turn modifies the eye, Aristotle holds that light is a necessary medium for sight to occur. Yet this just proves that sight is possible when light mediates between a seen object and an eye. It is not proof in of itself that this medium is necessary. Sight could hypothetically happen both with and without light intervening.

There are those (some Middle Platonists) who hold that vision is an expulsion from the object of sight. They say that rays of light leave the object of sight and depart for the eyes. In this case, there is no need for an intervening medium. Rays of light always travel in a straight line. A ray of light which exited some object would not need a medium to keep its course. Of course, those (Stoics) who require an impact of such an expulsion in their explanation of sight revert back to requiring a medium.

The Epicureans believe in the movement of atoms and images through empty space. Such a view implies the necessity of a void which will not hinder the atoms or images from moving. They share in our hypothesis that no medium is necessary as well.

Finally, there is the view that sight is a function of sympathies. On this view, vision through a medium will be poorer because any medium will interfere with the sympathetic process. This is true, even if the medium is sympathetic to these processes as well (e.g. it is translucent). Thus blockage of vision is analogous to a flame burning a voluminous body. The outer layers of skin protect the deeper layers, and proportionally reduce the intensity of the burn the deeper into the body you go. So too with sight and an impeding object. On this view, are the mechanisms of the parts of a single living Animated Body which are in sympathy with one another affected by intervening mediums? The answer is yes, but the quality and intensity of the interference each medium imparts will vary depending on its individual Nature. The exception is any medium which has no sympathy with the process that is passing through it.

It may be objected that the Universe is a single living Organism. The ability for everything within the Universe to interact with one another is a product of the fact that everything is a part of the same transcendent whole. Does the fact that the universe is one living Organism prove that there must be some continuity, and thus a medium for the sense perceptions which occur within it?

The fact that the Universe is one living Organism does indeed imply continuity within it, but this alone does not prove that continuity is necessary for a sense perception. To say so would imply that everything could see, hear, or touch everything in the universe because we are connected by participation in the universe. In reality, the ability for things within the universe to affect one another depends on sharing in some similarity.

The fact that objects traverse through the Air without affecting it or being affected demands a thorough explanation for those who hold that vision requires a medium. It would seem that the only thing the Air does to a falling rock is fail to support its altitude. It might be countered that it is the Air which causes the rock to fall, but in reality it is the Nature of the rock to fall. Claiming that Air causes a rock to fall is akin to claiming that Air causes fire to ascend. This cannot be so, as the fire must move upwards before the Air could react. That fire must move first proves that fire initiates the movement, not the Air. Likewise, it is the structure of a tree which keeps it up, not the surrounding Air. When we walk through the Air, its resistance does not force us to stay in place, but rather it moves around us.

Now, if a Body can move through the Air without being affected, what prevents the images of sight from doing so as well? Once we do away with the notion that sight is a consequence of some ejection from the object being seen, there is no reason to consider the Air passing sensory information along in some sort of chain reaction. If Air is serving as some sort of medium for sight, we would not even get the sensory data from the object we are perceiving, but from the Air. Seeing would be transitive, like getting warmed by a metal object which in turn is adjacent to a fire. This is because heat is transferred by direct contact. Vision is transmitted differently. Indeed, placing something directly on an eye will not allow us to see it. The object must be illuminated. Presumably, this is because the Air in of itself is dark. Light is necessary to overcome the impediment of this Darkness. Perhaps if Air were not dark, there would be no need for Darkness at all. Perhaps not only can objects obscure our vision, but Air itself as well.

4.5.3 Sight Does Not Require a Medium

The fact that we can see the fire of the stars in the night sky proves that vision does not operate by imparting a relay of impressions onto the Air. No one claims that the darkness of the night sky transmits the light from the stars. The rays of light from the stars illuminate (and thus remove) the darkness. Even when the darkest of skies obscures the stars from our sight, the light of distant torches, beacons, and lighthouses can be seen from some distance. If Air itself could transmit the visual data of sight, we would be able to see the faintest of lights through the darkest of Air. Yet the fact that we can sometimes see some lights (e.g. a lighthouse) but not others (e.g. a star) proves that this is not the case. Any darkness within a medium clearly obscures our vision, and we would be better off without the medium altogether.

Other objectors will argue that without a medium for sight, it would not be possible at to see at all. They make this claim based on the fact that the universe is both self-sympathetic and a single unified living Organism. Without some sort of unification, how could any of its parts affect one another? How could they affect one another from a distance? This is an interesting point that deserves attention. What if there were a parallel universe to ours, a self-contained living Organism itself? What if it did not contribute anything physically to our universe? Would this parallel universe be visible to any Gods who were peering outwards from the back of our Heaven? This we will address in greater detail later in this tractate.

We will give one final proof that vision does not require any medium. If vision were to operate by physically affecting the Air, then in this process the Air would be Formed in a similar way that a mold Forms softened wax. Yet this physical affection would be limited to the location where this impression was made. As a result, this physical affection would have to extend throughout the

medium, such that it could transmit between the eyes on one side and the object being seen on the other. Now, the image received by the seer would be limited by the amount of information the eye can take in at once. This would be a limitation of the eye's physical size. Yet we do not see merely a portion of the object (i.e. the portion which an eye of our size can receive). We see the entirety of the object. In fact, everything with an unbroken line of sight to the object can see it in its entirety. This shows that the image is seen all at once. Our eye is not large enough to take on the entire physical affection which (by this hypothesis) would need to be so large as to extend the entire distance between the seen object and the eyes. This vision cannot be a consequence of physical impressions (due to physical limitations in the eye). Vision must operate by higher order laws, suitable to the Nature of Soul and the universe itself.

4.5.4 Why Vision Works at Distance

How does light extend from the object of sight, through some intervening distance, and then reach the eye? Air is not necessary, unless it can be shown that Air is a prerequisite for light. Any Air in between the object of sight and the seer could merely be accidental to the process of vision, and the Air would thus remain physically unmodified by the process. Indeed, physical modification of any variety isn't necessarily needed either, including modification of the light itself. Thus, there is no need for light to have a physical Body (i.e. a physical medium). After all, ambient light itself is not necessary for seeing, except over large distances.

Later we will address whether or not light requires the Air. For now we must discern whether light which is in contact with an eye is Animated. Does the Soul enter into a union with the light which is contiguous to the eye? Does Soul thus enter into the light, like it does into our Body? If so, vision will be an apprehension of something, similar in mechanism to touch. Then, vision will occur by direct contact between the Soul (as manifest in the light) and the object of sight. Everything (e.g. Air) in between will remain unaffected, and merely represent distance which must be crossed for sight to occur.

To answer this question, first we should consider why vision needs to proceed and travel some distance between the seer and the object of sight. Is it due to the base interval which separates the object of sight and seer, or is it because there is a Body in this interval? If vision needs to proceed and travel some distance between the seer and the object of sight to overcome a Body in the interval, then removal of said Body should be sufficient for vision to occur. However, if vision requires proceeding some distance between the seer and the object of sight for the sake of having an interval itself, then we must render the object seen completely inert in the vision process. Objects would merely sit inert and have vision come to them.

Yet the object seen cannot be completely inert in the vision process. We can see this in other senses. The act of touching something conveys more than the proximity of some touchable object. The object being touched also transmits data about its other qualities (e.g. hardness, temperature, etc.). The Qualities of an object have active power which makes their presence known, even from a distance. When we light a Fire, we are affected by its heat from a distance immediately and do not need to wait for the intervening Air to heat up as well. Our hand is warmed by the fire through the Air in spite of the Air's presence, not because of it.

If an object has the ability to act upon our sensory Organs directly, what need is there for any intervening medium? As if something could require an obstacle. We do not need to wait for the Air to receive light from the sun, since we do not need to receive the sun's light from the Air. Both the Air around us and our eyes can receive the light at the same time. If anything, the fact that we can see the sunrise at dawn shows that the light reaches us before it fills the surrounding Air. Indeed, if light must affect Air in order for sensory data to reach our eye, seeing anything at night (such as stars or lanterns) should be impossible. After all, the Air next to our eye remains dark.

If sight operates by some sort of physical interaction, then light would be a physical tool for the Soul. Light would be used to see distant objects the same way a stick is used to touch a distant object. In this case, light must be something rigid which can be thrust outwards and make an impact. Further, the illuminated object must be resistant to this thrust, as this resistance forms the bases for the collision by which this theory holds that vision works.

Now, even if sight occurs by some physical intervention, the Soul requires Intellectual knowledge of the object it sees prior to seeing it. If the Soul did not already know what it saw was, how could the Soul recognize what it is seeing? Indeed, recognition implies a process of judgement by which an object is discerned to be the same as something already known. This process is altogether incompatible with a theory that holds that sensory knowledge is first external and must be absorbed into Soul (e.g. via some physical interaction).

Finally, even if we are told that light is the physical medium which is modified to transmit sensory information, this theory still faces the trouble about how a physical process can affect an incorporeal Soul. (See Plotinus' *Ennead Four, Fourth Tractate, Section 23*).

4.5.5 The Mechanism for Hearing

Now let us ask the same question about hearing. Does hearing work by the propagation of disturbance of the Air? In this case, sound would only reach us after it has propagated throughout the entire distance between the audible event and our ears. Alternatively, hearing might not require Air, and any disturbance in the Air could be completely accidental to the hearing process. In fact, perhaps the Air slows the sound from reaching us, and the clash of distant objects would reach us immediately were there no Air to hinder it. Another possibility is that a quantity of Air is set in motion, and it travels the distance to our ears to relay the sound (as opposed to it being a propagation through a continuous segment of Air). In this case, Air would at least be required at the origin point of the sound.

Yet if sound is a quantity of Air set in motion, how can we account for differences in people's distinguishable voices? What could differentiate different sounds in general? Bronze sounds different when it is struck with a stick than it does when hit with another piece of bronze. Yet the quantity of Air at the origin point of the sound is the same in both cases. Perhaps a different amount of force could change the loudness of a sound, but this alone cannot account for a sound's other qualities.

Aristotle proposes that sound is the resonation of something striking the Air itself. Yet Air could only resonate as such if it were solid like a metal. The cause of a sound stems from the clash of two objects. Indeed, sounds are heard inside the Bodies of Animals, where there is no Air present. Sounds stemming from the bending of joints or the collision and breaking of bones do not have need for any Air.

These considerations lead us to an explanation of sound by the same mechanism as we have just granted for sight. Hearing, then, is a repercussive sympathy that occurs within the Universe itself.

4.5.6 Light is not a Modality of Air

Could there be light without the presence of any Air? This would necessitate that the sun could illuminate surfaces at a distance, and that any illumination of the void in between the sun and a surface be accidental to the illumination of the surface. Clearly if Air is required for light, then light would be defined as a modality or affection of Air. Air would thus represent the medium for light that we have been enquiring about.

Our position is that light does not require Air. Every Firey and luminous object has its own light. This includes even certain stones which naturally glow. Light thus has its source in luminous Bodies, not the Air in between the luminous object and the surface that it lights up. Could light from one Body (e.g. a luminous object) enter into another (e.g. an illuminated surface) without a Body in between (e.g. the Air in between the luminous object and an illuminated surface) to contain it?

If light is a Quality of some Body, then we must always look for it within some Body. However, if light is an Activity which merely originates with some Body, what would prevent it from existing apart from the Body that produces it? If a Bodiless void is indeed possible, what would prevent light from radiating through it? If its natural state is to proceed straight, light in the void should neither ascend nor descend. Indeed, if light naturally descended nothing could keep it aloft. What could Air do to propel it in any direction?

Light is not accidental to something else, so it is not some attribute which can be transmitted from one thing to another. It does not require a medium for it to manifest within. If light were accidental and did require a medium, it would disappear as soon as its source disappears. Yet we know that extant light carries on forwards in the direction that it shines. Even after its source is darkened. This is proven by the fact that light can be reflected off of one surface and sent on its way to another. Clearly it can both arrive and depart.

Where does light go? The only thing light requires is a space to move through. Otherwise, the light of the sun could not reach us through the void of space. Light is an emanation from a source. While it is not itself an affection or modality of a medium, its presence will affect a medium. This affection is similar to the affection Soul has on a Body. The presence of Soul will certainly affect a Body, but a Body is not required for Soul to be present. What prevents light from operating this way?

Certainly it is not the case that Air, in of itself dark and opaque, somehow brights fourth light. That would be as unreasonable as asserting that a bitter substance can make food taste sweet. If light really were a modality of Air, then Air would necessarily be modified when it is illuminated. Yet we know that Air is not modified when lit up. When the source of light is removed, the Air

retains its characteristic darkness and opacity. Color and light therefore do not belong to the Air, but have their own Being. Air is only ever accidental to sight and color.

4.5.7 Light as a Circuit

Do rays of light simply dissipate? Or do they return from whence they came? The answer to this question may assist us in answering our previous ones.

If light is the type of thing which must reside in something else, then we can conceive of it as dissipating when the thing it resides in perishes. If light is the type of thing which leaves and never returns, then we can conceive of light as dissipating when all of the light has left its source. In turn, we can conceive of light as not dissipating if it flows in a circuit. Thus, the light which returns would continuously resupply the light leaving, and the light would remain illuminating things as long as the circuit remained active.

If light operates as a circuit, then light would flow to us as long as the circuit remained active and nothing intervened. On this hypothesis, when an object goes dark, the light has not gone somewhere else. Either the circuit has been disrupted and the illumination ceases, or the circuit is active but the light is blocked from us by some intervening Body. Thus, the Sun's rays could reach us from very far away as long as nothing were in between us.

The Act which luminous Bodies engage in is of a higher order variety. It mirrors an Intellectual Principle, overflowing from a higher plane to a lower plane. As in the case of emanations from an Intellectual Principle, when such an overflowing occurs, there are second order emanations of this principle. They are its manifestations or Images. For every Intellectual Being which Exists, Images of it are generated by its very act of Existing. As long as it Exists, its images will emanate from it. The Actualizations of this Potential are second order and vary in their appearance. Some appear powerful and imposing, whereas others appear hidden and impotent. The presence of an emanation can be said to extend as far as its activities have effect. An animal can see us for as long as its eyes appear shining. The fact that the light in its eyes reaches us proves that its sight extends at least as far as us.

Consider an animal whose eyes naturally glow with bioluminescence. When their eyelids are open, the light from their eyes shines outwards. When their eyelids are closed, the light disappears. Yet when their eyes are closed, the light is not gone. It is just now obstructed by the non-translucent Body of their eyelids. This shows that the light is an emanation outward from a luminous Body. Light is thus an Actualization of such a Bodies power of illumination. In turn, such light is ontologically contingent upon said Body.

When Matter is brought into the light emanating from a Luminous Body, the light illuminating said Matter produces a color. The Matter does not provide the color to the light, rather it provides a canvas on which color might be imposed. Color belongs to the light, which in turn belongs to the luminous Body it comes from. Thus, we cannot ascribe the properties of the light to things that are not the luminous Body, including external Matter which receives this object's illumination.

Since light belongs to a Body, it must itself be incorporeal. Thus, it cannot be thought of as something which departs or arrives. Its existence is an Activity which a more primal Being is engaging in. Nothing leaves the source Being, rather anything in the presence of it is subjected to its Activities. Thus, things in the presence of a luminous object are affected by its Activity of Illumination. An illuminated object loses all of its shape and color at once when it ceases to be illuminated by a luminous Body.

In the same way, a Particular Soul is the Activity of a more primal Soul. As long as primal Soul exists, Particular Souls will emanate from it as its Acts. Yet what about taking it a step further? What about the Souls which are an emanation from particular Souls (i.e. a product of an Activity)? This is, after all, how we have described the principle of life which Animates the Body. Is the principle of life which Animates the Body similar to the light which illuminates a Material thing? The answer is no. Color is a product of illumination's reaction with the presence of some Material thing. The principle of life which Animates the Body derives from an adjacent Soul. How does life remain, then, when the Body it is associated with is destroyed? Has the adjacent Soul been destroyed too? No. Life is like an illumination stemming from the Soul. A Soul which is not currently Animating a Body is like a light that has merely yet to be switched on.

4.5.8 Could We See a Body in Another Universe?

Imagine a Body outside of our Universe. Would someone from our world be able to see this Body? It seems unlikely, as the object and viewer would not be a part of the same sympathetic whole. Sympathetic affections of all varieties are facilitated by a sharing in one transcendent life. Thus, a Body that is a part of a different world, a different sympathetic system, would not be viewable from here. Even if it had visual Qualities like color, they could not be ascertained here.

Objectors will claim that it is absurd to say that an object with sensible Qualities could not be seen. They will thus use the fact that our theory does not permit us to see a hypothetical Body outside of the Universe as proof that our theory is invalid. To clear up the apparent contradiction, we must revisit the fact that an Organism can perceive of its parts because they are all belong to the same transcendent thing. Could a similar explanation explain sensation of external Bodies? Does the Soul apprehend external things in a similar way that an Organism apprehends itself?

Since every Organism is the same as itself, every Organism is sympathetic with itself and thus able to sense itself. In the case of a single Animal, the fact that all of its parts belong to the same Organism is sufficient to explain how it can sense itself. Yet the claim that this explains how Soul could sense a Body outside of itself is unfounded. An external object, per our example, is specifically not a member of the same Organism as the perceiver. External sense perceptions would occur when an Organ is aroused by a sympathetic sensible thing. The Organ in turn transmits the type of information it is tuned for to the Soul. Thus, an Animal can perceive of things within itself, but it can also sense things outside of it which produce sensory data combatable with its sensory Organs. Soul would recognize color because it expresses color, and it would recognize size because it expresses a size.

If a Soul were somehow able to be in the presence of an object to which it bears no similarity, it would have no mutual ground by which it could comprehend said object. It could not generate Imaginative Representations of anything it has no Image of to begin with. Yet Soul is of an entirely different type of thing from the Bodies it perceives. Soul itself does not possess any of the Qualities we ascribe to a Body. How can we reconcile this? The hypothesis that sense perceptions are precipitated on sameness or similarity falls apart in light of our thought experiment about a Body outside of this Universe. It requires Soul to be different and the same, Universal and Particular, as well as somewhere and nowhere. Additional explanations are thus required to resolve these issues.

4.6.1 Sensations are of External Things

Since we renounce the position that Sense perceptions operate via impressions in Soul (like the impression a seal makes into wax), then we must also reject the notion that Memory operates by the retention and access of such impressions (See Aristotle's *On Memory and Reminiscence*). If such impressions do not exist, how could they be retained and accessed? These two positions imply one another such that to reject one is to reject them both. Consequently, we must provide an alternative account. If we can show how the most vivid perceptions occur, perhaps we can extrapolate to Sensory perceptions and Memory.

The sense of Sight allows us to perceive of a visible object when it is within proximity of our eyes. The perception is clearly of an object external to the Soul, as though the Soul was perceiving something completely outside of itself. If the Soul is looking outwards, and the perception is of a completely external object, then there does not seem to be anything coming into Soul that could leave an impression on it (like a sealing ring and wax). Indeed, if sight was an impression on the Soul, the Soul would have no reason to ever look externally. All of its Sensory experiences would occur internally at the level of the impressions within the Soul. Yet sight contains not only data about a visible object, but also data about its location and distance away. How could the Soul apprehend location and distance when it is perceiving an internal impression that involves no interval of distance? Further, how could the Soul apprehend a visible object's Volume and Magnitude? When we look to the Heavens, a large enough impression cannot be made in the Soul such that it accurately portrays its grandness. This is proven by the sense of amazement and bewilderment we experience when we gaze upwards. Finally, if sight operates by means of impressions within the Soul, then we would never be able to see an object itself. All of the things that we see would merely be shadow copies (i.e. impressions) of the objects themselves.

We cannot see an object that is sitting directly on our eye. We require some interval between the object and our eye to see it. The same must be true for the Soul, perhaps even to a greater degree. If sight were an impression within the Soul, how could the Soul see it? The seer and the object of sight must be distinct. Thus, the agent that sees must be distinct and external to the object being seen. In turn, Sight involves the perception of something outside of Soul, not within it.

4.6.2 Sensations as the Products of Powers of the Soul

If Sensations are not impressions made upon Soul, then what are they? If it does not seek something internal to itself, then sensation must be Soul affirming something outside of itself. Contrast suffering an affection with the potency of action. Since action upon an external object is the definition of a power, it is our view that Sensations are the result of powers of the Soul. Indeed, this is what allows us to focus on specific sensations. Such an ability to focus is not indicative of a passive receptivity, but of an outward act of obtaining information about something of our choosing. Intuitively, it is difficult for us to conceive of our faculties obtaining information without receiving some impulse from the objects we perceive. Yet when we perceive, we are Acting not receiving.

Our considerations of sight are equally applicable to hearing. The sound is impressed upon the air (not the Soul). The Soul then uses its power of hearing to actively obtain this information from the air. The same is true for taste and smell. The events which produce them are distinct from our power to ascertain them. The final phase of this process is the judgement of this information, and each phase is distinct.

The apprehension of Intellectual things has no relation to the process of impressions (like a seal on wax). Apprehension of The Ideal Forms leads Soul inwards, the complete opposite of the Sensible objects which Soul must seek out externally (i.e. via sensations). The Soul's apprehension of Intellectual entities are its self-contained and self-directed Acts. As such they are of a higher order than sensations of Sensible objects. Whether or not the Soul can apprehend itself as though it were a second object, and whether or not Soul perceives a difference between Intellect and itself will be addressed in a different discussion.

4.6.3 Memory as a Faculty of the Soul

Now that we have addressed Sensory perceptions, we must move on the Memory. Although Memory is a remarkable thing, we shouldn't be surprised to find it as a Power of Soul. The Soul is able to perceive of things without receiving anything from them. The secret to this power is that Soul itself is the Reason for all things in the Sensible World. Soul marks the terminus of the purely Intellectual, and is the last purely Intellectual Being. In turn, it is the Primal Reason for the Sensible World. As such, Soul mediates between the Intellectual and the Sensible. Soul is empowered by its link with the Intellectual, and hypnotized by its link with the

Sensible. The Soul mistakes the Real Beings of Intellect with their manifestations in the Sensible World, and it descends in a misguided attempt to join with them. Because Soul sits at the boundary of both spheres, it is aware of them both.

Soul apprehends the Intellectual Beings via the Memory, and is said to recognize them when it encounters them. Soul remembers the Intellectual Beings because it is one of them. Thus, Soul does not know them relationally, but knows them as though it possessed them for itself. Indeed, Soul knows them in the same way that we know about ourselves. Yet Soul's knowledge of Intellect is less precise, as it is a step removed. Still, Soul facilitates manifesting Intellect's Potentialities (i.e. the Ideal Forms) into Actualities (i.e.) the Variant Manifestations of each Ideal Form generated by Soul), and comes to remember them more clearly in the process.

Soul interacts with the Sensible world in a similar fashion. By relating Sensible Objects to the Ideal Forms that Soul remembers, Soul illuminates the Ideal Forms Sensibly. In this process they become perceptible. We can see this in the period after a Soul focuses its attention wholly onto one object. After such intense focus, the Soul remains affected by the object even when it is no longer physically present. For this Reason, children have superior Memories to adults. They freely let their focus linger on the things that they perceive, and are less distractable by their surroundings. Inversely, people whose minds are focused on many things at once do not focus on any of them for very long.

If Memories were Impressions made upon the Soul, then the addition of new Memories should not affect our ability to recall them. Indeed, if a Memory stored an Impression of something, it would have no need to recall anything. Why recall something when it is immediately present? Further, a theory which holds that Memories are impressions in the Soul will be unable to explain how we can temporarily forget and then re-remember something.

The fact that practice improves our Memory is evidence that Memory is a power of the Soul. Just as practicing physical movements improves our Body's ability in said movement, rehearsing information improves our Memory of said information. What else could explain the fact that it is difficult to remember something if we only hear it once or twice? What about hearing something often solidifies it into our Memory? Impressions do not offer us a solution. Even if we only got a partial Impression of something each time we heard it, we would still expect to retain the part of the impression we did receive without difficulty. Further, Memories don't seem to come back to us in parts, but rather are recollected all at once. This shows that when we remember, we are merely evoking a power that is already dormant within Soul. In the exercise of the Soul's faculty of Memory, we invest our efforts into recalling one or more things.

Consider also that Memory does not only bring back the specific details that we seek. Associated ideas and events are offered up as well, as though they are pulled by the same reference index. Recalling one Memory that is related to others will recall them all. The only explanation is that our Memories are strengthened via such associations.

Another argument against Memories being impressions within Soul is that it implies a weakness in Soul. Soul must be receptive, passively, to Memories in such an explanation. We would then expect that the more passively we receive a Memory, the stronger it's impression should be. Yet we find exactly the contrary. No exerted effort to master some skill has made someone's Memory worse. The same is true for Sense perceptions. The weaker the organ, the weaker our Sensory perceptions. This is demonstrated in that the old and weak have worse Senses and Memory. Finally, since we have shown that Sensations are not impressions within the Soul, we can definitively say that Memories are not the retention of such impressions.

Our objectors may have questions. If Memory is a faculty of the Soul, and if Memory's use is the Actualization of this power's Potential, then why does it take some amount of time for us to recollect something? Why don't we remember all at once upon the utilization of this faculty? The answer is that it takes us time to assume command over this faculty and use it to seek the Memory in question. In fact, this is true of every faculty of the Soul that we attempt to focus, although some are more quickly and easily directed.

Further, different people are better trained and suited to different mental tasks. Those with a great ability to retain a Memory can ironically be very slow to recall them. They are independent skills. A person who is good at wrestling is rarely also great at running. Each discipline involves different activities which favor different Body types. Of course, physical prowess need not imply mental weakness. What physical thing could affect a purely passive mental act? To that end, the incorporeal Soul has no Magnitude, which decisively proves that Memories are not impressions within it. There is no Magnitude in which for an impression to reside.

As a final note, we emphasize that the mechanisms of the Soul are quite different from the surface level observations we often hear among the common population. They over-rely on faulty analogies to physical interactions, and the consequences are serious misconceptions. Thus, they imagine our Memory works in the same way that we preserve images onto paper drawings or wooden

carvings. Whether they hold that the Soul is corporeal (i.e. Stoics) or incorporeal (i.e. Peripatetics), those who hold that Memories are impressions in the Soul are equally in error.

4.7.1 Are We Mortal?

Is each Human Being Immortal, or are we completely destroyed upon our dissolution? Perhaps there are two parts of a Human Being, one part which perishes, one which does not. If one part does not, perhaps it is the real seat of our personality and self. To answer these questions and alleviate any confusion, we must enquire into our very Nature.

We know that the Human Being is not simple, but comprised of multiple parts. We are comprised of a Soul and an associated Body. Soul is affiliated with this Body, whether that affiliation takes the form of Soul using the Body like a tool, or in some other way. Regardless of the precise nature of their relationship, we can categorize the parts of the Human Being into Soul and Body. As such, we must discuss the Essence of both in our inquiry into the nature of the Human Being.

The Body is itself composite, and cannot hold its parts together forever. Indeed, we perceive our Bodies as they become damaged, and we see the discarded pieces of our Bodies dissolve and decay. They return to their constituent Elements. Without Soul to guide them, these Elements fall into chaos and can only conflict with one another. Further, even if we take the Body and its parts as a whole unit, there are still components to it. It is composed of Matter and Form. For even the simplest of Bodies are Formed Matter. Because Bodies have physical extension, this extension can be divided into two forever. Thus, Bodies can be divided, and their divided parts perish. Since a Body is a part of a Human being, and since all Bodies perish, it follows that part of us must perish and be destroyed.

The Soul is the Principle of the Human Being, and thus constitutes its identity. Soul might relate to the Body as Form relates to Matter, or Soul might relate to the Body as an artisan relates to their tools. Regardless, in both cases the Soul constitutes the person's selfhood.

4.7.2 Arguments Against a Corporeal Soul

What is the Nature of this Soul, which serves as the seat of personhood? Is it a Body? If so, it must dissolve and dissipate into its component Elements, which is the fate of all Bodies. If it is something other than a Body, then an enquiry into Soul's true Nature is necessary.

With regards to those who hold that the Soul is a Body (i.e. Stoics), what could the Nature of such an alleged Body be? We know that Soul is supposed to imbue a Body with Life. Thus, for a living being comprised of many smaller Bodies (e.g. molecules and atoms), there are only three possibilities.

1. Life is innate to every component Body which comprises an Animal.
2. Life is innate to only some of the component Bodies within an Animal.
3. Life is not innate to any of the component Bodies within an Animal.

Consider an Animal comprised of two component Bodies. If Life is innate to only one of these component Bodies, then said Body is necessarily the Soul. Which Element would comprise the alleged Body of the Soul? Is it Fire (as thought Heraclitus and Stobaeus), Air (as thought Anaximenes, Archelaus, and Diogenes), Water (as thought Hippo), or Earth? Each Element in of itself is Lifeless. Those Elements present within an Animal share in the Life of the Animal, and do not possess it innately for themselves. Even the Pythagoreans, who proposed many elements in addition to Fire, Air, Water and Earth, still held that these other Elements were primarily Bodies. Since no Element is innately alive, it follows that a mere collection of Elements will not innately possess Life either. Certainly no random mixture of Elements, themselves without Life or an Intellect, could produce a Living Being with an Intellect. Even those who hold a combination of Elemental Bodies can produce Life (such as Alexander of Aphrodisia) note that it would need to be a precise combination. Precision, of course, implies a Principle which puts things in order (as thought Gallen and Hippocrates). It would be this Principle that puts the Elemental Bodies into Order which is responsible for the consequent personality and temperament. Thus, it is this Principle which should rightly be called the Soul.

No simple Bodies could exist without Soul, let alone complex composite Bodies. Soul is the Reason for Bodies, which it achieves by adding the Quality of Corporeality to Matter. What could the Seminal Reason be for any Body, if not the Soul?

4.7.3 Arguments Against Atomism

There are those (Leucippus, Democritus and Epicurus) who hold that the Soul is the collection of miniscule, indivisible Bodies (i.e. atoms). To prove that this is impossible requires an understanding of the self-sympathy which is characteristic of Life. For one, an indivisible Body is not inherently connected or Unified with any others. Without the ability to feel or think, each Indivisible (i.e. atom) cannot connect with other Indivisible Bodies via thinking and feeling. The Soul, which is sympathetic to itself, cannot be comprised of things which cannot be in living sympathy with one another. Second, how could something Indivisible come together to form something Divisible, such as Magnitude?

Bodies are composite, comprised of both Form and Matter. Soul, conversely, is simple. Since simple Bodies are not alive in themselves, it must be Form which contributes Life to the Body. If Form is equivalent to the Real Being of Intellectual Essence, then Matter cannot be Form due to its inherent lack of any Essential Properties. Thus, Soul cannot both be Form and Matter. Since a Body is comprised of Form and Matter, and since Soul cannot be both Form and Matter, it follows that Soul cannot be a Body.

Those who deny that Form is the Real Being of Intellectual Essence (i.e. some Stoics) hold that the Soul is a condition or mode that Matter can be in. Yet this explanation does not account for the source of this condition which Matter comes to be in. Matter itself could not possibly self-organize and imbue itself with Form. The Principle which imbues a Body with Life must be antecedent and superior to the Corporeal realm.

Finally, no Body could subsist without the Soul of the Universe. All Bodies are in a constant state of Becoming and flux (as noted Heraclitus, Cratylus, and even Plato). The Universe would fall into chaos and surely perish if it were only comprised of Bodies. Indeed, without Soul, how could there even be any Bodies to ultimately get destroyed?

How could some small Body be the Soul? Even something as ethereal as rarefied Air (Pneuma in Stoic doctrines) could not be the Soul. What could be the source of such a Body's cohesion? How could a collection of Air, without any Principle of Order, produce Reason or Intellect? If we hold that the Soul of the Universe is above it, and that all of the Bodies within the Sensible World belong to it, then it can serve as the source of Order in the world. Without such a conception of Soul, there could be no Order in the world, nor anything Sensible at all.

4.7.4 Arguments Against Soul as the Subtle Body

Those who insist that Soul is a Body are disproven readily by the fact that Bodies must come from somewhere. Those who propose a Soul of Pneuma betray this difficulty implicitly. They (Heraclitus, Stobaeus, and their followers) recognize Intelligent Air (i.e. Pneuma, 'breath'), and even hold that Fire itself can possess Intellect. On their view, Air and Fire serve as the foundation for the Soul. Yet in erroneously asserting the Soul to Elemental Bodies, they fail to identify the source of these foundational Elemental Bodies. Of course, the source of these primal Bodies is Soul!

Further, if the Soul is this subtle Body, then what are we to make of their qualification that Soul is Pneuma in a certain state? Such deflections only allude to a superior Principle which Acts to put said Pneuma in a particular state, or Form. Even if we allow that some Pneuma may put the rest of its kin into Order, then we merely postpone the question to the Pneuma that would be acting as Soul.

This thing that they refer to as a 'certain state' in which Pneuma must be for it to count as Soul has a Real Being (in terms of Potential antecedent to its manifestation) or not. If it does not, then nothing can Be (in terms of Actualization) Soul. The phrase 'a certain state' would be rendered empty noise. We would be left with base Materialism, and there would be no Soul nor Divinity. If such states do have Real Being, then there is something in addition to pure Matter. There is something which can inhere into Matter as a state. That which manifests states in Matter, of course, is Reason.

The fact that Soul is not a Body is further proven by the following considerations. All Bodies are variously hot, cold, liquid, solid, black, white, and all number of other Qualities. Further, Bodies only exude the Qualities that they themselves express. A hot fire could never cool anything off, and cold ice could never heat anything up. Yet Soul brings about many different things in different contexts. Some things it makes heavier and others it makes lighter. Some things it brightens and other things it darkens. Some things are brought together, and others are dissolved. If Soul were a Body, it could only produce a single effect. The fact that Soul produces a multitude of effects proves that it is not a Body.

4.7.5 Arguments Against a Soul with Definite Quantity

How is it that an Animated Body can move in many ways given that simple Bodies retain their current state of motion indefinitely? Are they voluntary acts? Do they happen as a consequence of Reasons (i.e. causal relationships)? Since a simple Body does not in of itself have the ability to voluntarily Act, and since a simple Body only participates in the Reasons which external forces impose upon it, simple Bodies cannot in of themselves explain the complex movements that Animated Bodies are capable of. Further, the Animated Body produces its various parts and Organs to specified proportions at specified moments in its Life cycle. How could a simple Body orchestrate this? Bodies can be compelled to grow, but they cannot themselves be the Reason which causes the growth.

If the Soul is a Body, it would necessarily grow along with the Body that it Animates. This means that the Body-Soul would need to generate more Body-Soul substrate. From where would this Body-Soul obtain this substrate? If this substrate is ensouled, how does this substrate enter into the Body-Soul? How would the new substrate coalesce with the extant Body-Soul? If this substrate is not ensouled, how could a Lifeless corpse contribute to the Soul? How could simple Corporeal Matter integrate into thoughts, feelings, and experiences? How could it share in the Soul's knowledge? Further, if the old Soul-Body was subject to increase by the addition of more simple Bodies, could it also be potentially subject to a decrease of simple Bodies? How could a Soul-Body (i.e. an aggregate of simple Bodies) retain its identity if the particular Simple Bodies which comprise it come and go, never remaining members of the Soul-Body permanently? Such a situation would render both Memory and Selfhood impossible.

A Body is always comprised of parts which are different from the whole that they compose. Thus, if Soul were a Body, it would be comprised of parts which are different from the whole that they compose. This is true because all Bodies are divisible. What happens when a Body loses a part? If the Body has a definite Magnitude, then removing any part of its Magnitude would result in an Essential change and major alteration. After all, the whole of a Body is different from the parts which compose it. Alternatively, if the entirety of the Body is Essentially similar, then the loss of a part will only result in a Quantitative change.

If the Soul is a Body, which of these happens when it loses a part? If the Soul will merely lose Magnitude but remain Essentially unchanged, then Magnitude is not an Essential Property of the Soul. Yet the Soul is complete everywhere. This is plainly impossible for Bodies, which are characteristically distinct from each of their component parts. If someone refuses to call each part of Soul fully a Soul, and if someone asserts that the Soul is a Body, then they inherently imply that the Soul is comprised of inanimate parts.

If the Soul is of a definite Magnitude, then it will be effectively destroyed if it shrinks or grows. Yet we clearly see cases in which a single sperm and egg produce Human twins. Animals can have entire litters from a single conception. Clearly each of these offspring is a self-contained individual. Their Souls do not die when they are separated from one another. Once again, we clearly see that something which is not Essentially altered by a Quantitative change must transcend Quantity and Magnitude. It will have no definite Quantity, and remain impassible to all Quantitative losses. Thus Soul and its Reason are definitively without Quantity.

4.7.6 The Body Alone Cannot Have Sensory Perceptions

If the Soul is a Body, then it will be incapable of Sensation, thought, knowledge, moral Virtue, and all other things which make it Beautiful. This will be made clear in the following proofs.

The subject who perceives a Sensible object must be a single entity. This is so that it can grasp the entirety of a Sensible object at once. Each Sensory perception is channeled to a single place, whether multiple Sensory Organs perceive different aspects of one

Sensible Object, or whether one Sensory Organ perceives multiple details of the one Quality that it is Sensitive to. For example, there is not one subject who sees someone's nose, and another which sees the mouth. It is one in the same subject which perceives the entirety of the face and all of its parts.

We receive different types of Sensory data from our ears and our eyes, but this Sensory data is channeled to a single Principle. How could all of this Sensory data be compared for the purpose of making a decision if it does not converge? The subject which converges this data is like a point, and the Senses are lines which radiate to it. This central point must be singular and undivided. If it were divided, it would need to re-establish its connection to the other Senses. Failing to do so would result in segregating the different Sense perceptions between the two new subjects. Dividing the subject which perceives would create multiple, separate Sensory perceptions that do not influence one another. Each subject's experience would be as distinct as two separate people perceiving the same thing.

Consider a perception of a face. All of the visual data about all of the face's parts must converge into one visual image. It is just how all visible objects in a single view converge on the center of the eye. How else could something as small as our pupil take in a vast landscape? All the more so when this data becomes pure thought, as it will effectively become partless. If the Principle which perceives were a thing of Magnitude, it would be divisible. Thus, each of its parts would in isolation receive the Sensory data that they are in direct contact with. We would have no way of perceiving of anything in its entirety. This cannot be so. The faculty of Sense must be a single unity. How could it be divided? There certainly is not enough Quantity in us to assume an imprint of the entire Sensible World. Perhaps only a small amount of Magnitude is broken off to denote the details coming through the Senses (as opposed to taking a full-scale copy). Yet once again, which of these parts of Magnitude have the capacity for Sense Perception? Since we are referring to the seat of Sensations, it would be a contradiction to say that some of these sensory perception experiencing parts do not have the capacity for Sensation. Thus, all of the parts would need to have Sensation. Yet this would mean that each part of the Soul has a separate Sensory perception of everything we come into contact with. Since all Magnitudes can be divided infinitely, this would result in an infinite number of Sense perceptions residing within our faculty for Sensation.

Finally, if the seat of Sensations were corporeal, then Sensations must work by a physical mechanism akin to molding wax. This is true regardless of whether our blood or a subtle Body (of Air or Pneuma) is posited as the seat of Sensations. If it would occur like a solid dissolving into a liquid, then memories would be as fleeting as ripples in water. If it would occur like a seal and wax, then after the first impression is made, there could be no more Sense perceptions. The area that has been impressed would block future impressions, or the future impressions would replace the old impressions and destroy the Memories. Since the Soul can perceive, and since the soul retains Memories, then it follows that the Soul is incorporeal.

4.7.7 The Inadequacy of Corporeal Transmission

Examination of the Sensation of pain leads us to also conclude that the Soul is incorporeal. For example, when a person's finger is said to be in pain, the source of the pain lies within the finger, but it is the directing Principle which experiences the pain. The mechanisms of the living Body suffer damage and disruption, while the directing Principle of the Body experiences the resulting Pain. How can those who hold that the Soul is corporeal (i.e. Stoics) explain this?

They will answer that the Sensation is transferred from the subtle Body (i.e. Pneuma) in the finger to the center of consciousness via some number of transitive operations. Yet if such a transmission of pain is to occur, then each part of the Animal involved in the transmission of this pain must experience it also. Thus a single pain in the finger would cause a cascading transmission of pain throughout the infinite number of points between the finger and its ultimate destination. The destination (i.e. the controlling Principle or the center of consciousness) would then perceive all of these pains take their course while simultaneously experiencing the pain itself from its own perspective.

In fact, while the directing Principle would perceive that pain is getting transmitted through the parts of the Body, it would only directly experience the pain that ultimately gets transmitted to it. Since the center of consciousness can only feel the pain that it directly experiences, it will not be able to tell specifically that parts of the Body are in pain. How then could the Soul isolate the locus of the pain and address the problem? The parts of the Body have no knowledge of each other by their very Nature. A Body is by definition an extended Magnitude, and as such it will have distinct segments that have differing experiences. That which knows

about the entire Body must not have parts which suffer the limitations of compartmentalization. It must be unified and self-similar in all places. Thus, that which knows about the entire Body must thus be distinct from or independent of the Body.

4.7.8 Intellectual Acts Imply Incorporeality

Here we will show that if the Soul were a Body, thought would be impossible. Consider that we have defined Sensations as the Soul taking control of the Body to apprehend a perception of some Sensible Object. Since the Body is Activated for the purposes of Sensory Perceptions, it follows that thought cannot be an Activation of the Body also. This would render Sensing and Intellectual Acts one in the same. Thus, the Act of thinking must operate without use of the Body.

Further, the Principle which thinks cannot be a Body. Since we require a Sensible Object (i.e. a Bodily Organ) to ascertain details about other Sensible Objects, it follows that the Principle which ascertains details about Intellectual Objects is itself an Intellectual Object. For those who are still not convinced, consider that we can think Intellectually about many concepts without Magnitude. How could an object which is extended in Magnitude conceive of something without any Magnitude? How could a divisible entity imagine an indivisible entity? If we ascertain an understanding of things which are unextended and indivisible, it must come via an aspect of ourselves that is unextended and indivisible. Such an aspect cannot be corporeal. The subject which ascertains Intellectually has no need of its inferior associate (i.e. the Body). If our opponents admit to good Reason, they will acknowledge that the highest thoughts are of purely Intellectual Beings. Thus, the Principle which comes to focus on the highest Intellectual Beings does so by ignoring all considerations of the Body.

For those who hold that all Intellectual Beings are manifest in Matter, we hold that the Forms can be held in abstraction from the Matter in which they manifest. This of course, is done by purely Intellectual acts. Our associated Material Body does not comprehend the geometry of triangles, circles, lines, and points. Further, Justice and Beauty do not themselves possess extension. These concepts can only be comprehended by the indivisible, unextended part of us. If the Virtues were corporeal, where could they even be? Perhaps we would attribute virtue to the breath and the blood (as thought Empedocles). Courage would be rendered a physical irritation, and Temperance would become a physical gift that someone is born with. Beauty would have a specific physical shape, and only the young and strong people who meet those specific physical parameters could be called Beautiful.

Now, perhaps the breath and blood could be thought of as influencing things like Courage and Beauty via their physical interactions. Yet what need does Temperance have for physical extension? A physical Principle will respond to physical rewards. What could incentivize it to treat people Justly? In truth, the Virtues and their seat cannot simultaneously be Eternal and Bodies, as Bodies flux and are destroyed. Are the not Virtues Eternal, or do they rise when they are useful only to fade away? Even supposing so, what would bring about the Virtues, and what would cause them to perish? Such a mediator of virtue would itself have to be Eternal. Of course, if it is Eternal, such a mediator cannot be a Body.

4.7.9 (4.7.8.1) Activities Have an Incorporeal Source

There are those who hold that the Soul is within the Body. Upon observing the various Activities that a Body engages in, such as breathing, standing up and sitting down, as well as heating up and cooling down, they identify these Activities with the Soul. These people mistake those physical actions with their incorporeal source. After all, moving Bodies is not the characteristic Act of the Soul. The Soul's Acts are to think, Reason, perceive, feel, and focus attention. By placing all of these Activities within the Body, they misattribute powers which are in reality incorporeal.

In fact, the physical powers of an Animated Body derive from its incorporeal part. Consider the difference between Quality and Quantity. Two Bodies may be of the same size, and thus share in their Quantity. Yet this does not mean that they share in the same Qualities. The fact is that a Body is defined as an extended Magnitude. Since a Body is a Magnitude, and since a Magnitude is a Quantity, it follows that a Body is a Quantity. Since a Quantity is difference from a Quality, and since a Body is a Quantity, it follows that a Body is not inherently any particular Quality. Indeed, although all Bodies may be divided into two distinct Bodies, we find that their Qualities remain the same. Both halves of a piece of honey are sweet to the taste. Again, since a Body is Essentially a Quantity of Magnitude, it follows that sweetness is not dependent upon the Body. The same holds true for all other Qualities.

If physical movements derived from the Body, then we would expect that each Activity would require a Magnitude proportional to the power needed to perform the act. Yet we find that small Bodies can make extreme movements, and large Bodies can remain still. Power is not always equivalent with Magnitude, and so it must have its source elsewhere.

Finally there are those who do not distinguish between Matter and Bodies. Thus, they hold that different Beings are brought about by Bodies receiving different Qualities. Yet how can they miss that the very Nature of these Qualities are incorporeal? These manifest physical Qualities have nonphysical Reasons. Indeed, when an Animal loses its breathe and blood, it dies. Yet there are many prerequisites for the Life of an Animated Body (See Nemesius' On Human Nature). No one holds that these other prerequisites are the Soul on account of their requirement. Further, none of these requisite corporeal substances are equally distributed throughout the Body, though it is none the less equally alive.

4.7.10 (4.7.8.2) The Soul Cannot Be a Body Which Mixes Completely

The Soul operates within the entire Body, while it is impossible for one Body to operate another Body at each and every point. Further, even if the Soul were corporeal, it would still consist in a mixture of Form and Matter (as all Bodies do). If the Soul is a subtle Body, and if it does pervade the entire non-subtle Body, then the Soul and Body will mix together in the same way that all Bodies do. When mixing Bodies, some of the Qualities that each Body expressed prior to mixing are lost in the resultant admixture. This is why Bodily expressions are Accidental Qualities and not Essential Properties. If we hold that the Soul is Bodily, we hold that it is an Accidental Quality. A mere Potentiality to sometimes manifest. Yet this is not congruent with the Essence of Soul. Soul is not like a bitter flavor which can be cast out with something sweet.

Let us hypothetically assume that the Soul is a Body and that it is mixed completely together with another Body. For every point of extension for one of the Bodies, assume that the other is present at this point also. As such, their mixture is not larger in Magnitude than the size of the original supposed Soul-Body's Magnitude. To be clear, we do not merely mean that there has been a radical change in the resultant mixture. We mean that each Body occupies the same points in space, which is of course impossible. It is seemingly more impossible if the Bodies were not of the same Magnitude originally. Never the less, imagine this process. Of course, it is impossible. Each point in a Body can be divided into two, and such divisions can occur indefinitely. Thus the process of two Bodies interpenetrating each other completely would lead to infinitely regress, as infinitely smaller parts of each Body struggle to coalesce.

Since two Bodies cannot mix completely together, and since the Soul mixes completely with the Body, we have another proof that Soul is not a Body.

4.7.11 (4.7.8.3) Intellect Must Be Antecedent to Soul

There are those (Stoics) who hold that the Nature of an Animal begins in the form of the Subtle Body or Pneuma. They hold that this Pneuma becomes the Soul when condensed to an even subtler modality by envelopment in cold temperature. This is absurd for several reasons. For one, many Animals live in warm climates and their Soul is never subjected to cold. For another, this places Nature as antecedent to the Soul. This inversion sets our worst aspect (i.e. our Bodily Nature) as our foundation. From there, they claim our dispositions arise. What's worse, they make our Intellect arise last, being contingent upon and inferior to the Soul. This is precisely the reverse of what is true. Intellect produces the Soul, which in turn causes our disposition. The more perfect beget the less perfect.

This upside-down system holds that Intellect is posterior to and Accidental to Divinity. Divinity gains an Intellect from an external source. This absurdity renders Divinity and Intellect impossible. Without the Potential for something, how could it ever come into Actuality? What could bring Intellect to Divinity if there is nothing antecedent to Divinity? Even if Divinity were to find Intellect itself, where could it find Intellect given that there is no Intellect in Actuality for it to find?

If that which exists as Potential is Eternal and unchanging, it will without a doubt bring about its own Actuality. Yet the Potential is antecedent and superior to that which eventually becomes Actual. After all, it is the Actualities that strive to represent the Potentialities. Thus, the higher phases of ourselves are also more primordial. Intellect produces Soul, and Soul produces Nature. If Pneuma is at the level of Nature, then we must conclude that it is posterior to the Soul.

There are many more arguments, but these should be sufficient to show that the Soul is not to be thought of as a Body.

4.7.8.12 (4.7.8.4) The Soul is Not the Body Under a Particular Arrangement

Now that we have shown that the Soul is not a Body, we must enquire into its true nature. Is the Soul something that, while distinct from the Body, is still dependent on it? For example, is the Soul a Body in a particular tuning? Pythagoras analogously likened the Soul to a harmony. This has been erroneously interpreted as the Soul in the Body resembling strings in a tuned instrument. If a tuning is when the different strings of an instrument are put under tension such that they produce harmonious notes (i.e. a specific tuning), then the Soul is mistaken to be the components of the Body under a certain arrangement such that it produces Life.

This analogy fails for several reasons, some of which we have already mentioned. The Soul is antecedent to the Body, while an instrument's tuning is posterior to the creation of said instrument. Soul governs the Body, and in some instances must override it. How could this be the case if the Soul were a tuning of the Body? The Soul is a Real Being, while a tuning is a temporary modality. The arrangement of the Body constitutes its health and facilitates its proper function. Yet it is not the Soul. Further, each part of the Body would require its own tuning, and so each part would thus require a separate Soul. Finally, consider that an instrument requires a musician to tune it. In our analogy, what would tune the Body? It would have to be Soul. Certainly a mere Body could not put itself into Order. To do so would be to grant the powers of the Soul to the Unensouled. It would be to say that the Disordered bring about Order. In reality, the Universe does not operate this way, and neither do its constituents.

4.7.13 (4.7.8.5) The Soul is not an Entelechy

Now we will examine the position that the Soul is an Entelechy (i.e. Aristotle). Proponents hold that in the composite Animated Body, the Soul is the form of the Body. This is not to be taken as the abstract Form of every Body, but rather the form (i.e. the presence and arrangement of organs, etc.) which Matter must be in to have the Potential for Life.

This hypothesis likens the Soul of an Animal to the shape of a statue. As a consequence, any part of the Body that gets divided will result in a division of Soul as well. Any piece cut off and taken away carries a part of the Soul with it. If the Soul is an Entelechy, it is inseparable from the Body in which it manifests. So, the Soul cannot withdraw during sleep. Indeed, how could sleep even occur? Further, how can an Entelechy resist Bodily desires? The entire Body in a certain shape would have a unanimous experience. Where could internal conflict arise in such a model? Sensory Perceptions could occur, but how could any Intellectual reflection on them occur? To resolve such issues, proponents of Entelechy propose another Intellectual Soul, which they hold as Immortal. Yet this additional Soul would have to be an entirely different conception of Entelechy if it is supposed to resolve the aforementioned problems.

Even the seat of Sense Perceptions must be distinct from the Body if it is to possess the impressions of objects that it perceives. If such impressions are physical, then they would interfere with the Soul as a physical shape. Thus, this phase of Soul cannot be an Entelechy that is inseparable from the Body. The same can be said for any desiring faculties which do not desire physical things. What need would a physical shape have for nonphysical considerations?

Next, we come to the Vegetal phase of Soul responsible for the Bodily growth. This phase of Soul appears compatible with Aristotle's Entelechy at first glance, but upon closer inspection the compatibility fails. For one, the Principle of Growth for plants is located in the roots. In seasons when its branches and leaves wither, the Life of the plant retreats to the roots. In the spring, this Principle springs fourth from the roots once again. This shows that the Vegetal Soul is not equally present at all places within the plant, as is the definition of an Entelechy. In fact, in the beginning the entire Life force of the plant resides in the seed alone. From there it spreads as the plant grows into an entirely different set of shapes and organs. This in of itself proves that the Soul is not a specific physical form. Soul is distinct from the physical Matter that it Animates. Indeed, how could a Bodily shape divisible into parts be the Soul, which is indivisible?

Another consideration is transmigration of a Soul from one Body to another. How could the Entelechy of a specific Bodily form also be the Soul of a differently formed Body? Since Souls migrate from one Body to another, it is clear that the Soul is not a mere

Bodily form. The Soul's Being does not derive from the Body. What, then, is its Being? If the Soul is not a Body, and if the Soul is not a specific Bodily form, then what is it? What sort of thing is the source of Actions? What could bring Potentialities into Actualities?

Since the Soul's Being is not derived, it must itself be a Real Being. This consideration leads us to the realization that all things in the Sensible World of Bodies are derivative. Bodies are nothing within themselves, as they constantly change their shape and appearance. They are never anything permanently, only ever Being in some form temporarily. Everything that a Body expresses, then, must derive from its participation in Real Beings.

4.7.14 (4.7.9) The Single Point of Origin

There must be a sphere which is apart from the realm of Bodies. There must be a sphere without beginning or end. A sphere that is Real, self-sustaining, and Eternal. Something must provide the stable foundation for the Universe and its inhabitants. Without it, the Universe as a whole would hopelessly dissipate.

It is Soul which maintains Order within physical cosmos. Soul is the unmoved source and Principle of Motion. All of the movement in the Universe has its source in Soul, and it is this movement which is the source of Life for every Animal (See Plato's Phaedrus, 245c). Being the unyielding source of its own Movement, Soul never ceases in its Acts. Yet it is not possible for everything to receive its Life from somewhere else. This would lead to an infinite regress, and we would never have Life at all. There must be something that has Life as an Essential Property. Since it has Life in of itself, requiring no outside intervention, it must be unborn and unperishable. Thus, it will be Immortal and immutable.

The entirety of Divinity must trace itself back to a single foundational point. It must have no beginning or end, and neither be generated nor ever destroyed. It must Exist primarily. Where could the foundation of Existence come from or go to? If its Essence is Existence, it cannot Exist at some point and then not Exist at another. This is the same as saying Whiteness must remain the same to retain its own Essence. Yet Whiteness is a color. It requires the Potential for Existence as a prerequisite. Thus, Existence itself must be a prime foundation for all things that come after it. As the single point of origin for all things which Exist, it must Exist inherently and primally. Such an Eternal Principle cannot be dead like stone or lumber. It will be Alive, and its Life will be Eternal as it is self-caused and self-sustaining.

If Divinity descends into Matter, this combination can face obstructions on its path towards The Good. Yet this Good remains one and the same, and is never harmed or damaged. Thus Divinity always has the Potential to become Good by returning to its own steadfast and Eternally pure Principle.

4.7.15 (4.7.10) The Divinity of Soul

The Soul properly belongs to the Divine sphere. We know this because we have shown that the Soul is incorporeal, impassible, and without physical properties. For more proof, consider the following. It is near-universally held that the Divine enjoy a Real Existence and a happy Life. How does this contrast with the Human Soul? To do so properly, we must examine a pure Soul. One that is not saddled with a Body and its associated experiences, appetites, and perceptions. Now, what Vices could we ascribe to Soul separate from the Body? We find that Vice comes to Soul via its mingling with other things. Thus, when Soul is purified of its alien elements, it becomes what it possesses in its Essence. Through Purification, the Soul returns to Wisdom and Virtue (See Plato's Symposium, 209A). Now, if pure Soul's Properties are Wisdom and Virtue, should we not ascribe Soul to Divinity? Wisdom and Virtue are themselves Divine. They certainly do not have their source in the lives of mortals. Soul, Wisdom, and Virtue must be kin, and thus all members of the Divine sphere.

Those Human Beings who have cultivated Virtue and Wisdom in themselves thus sever the differentiation between themselves and superior Beings. The Wise and Virtuous Human's only flaw is that they are bound with a Body. If most people held themselves to this standard, there would be no doubt about the Immortality of the Soul. Yet because most people are tainted and Vicious, we can hardly imagine that our true Nature is Divine and Immortal.

When trying to understand the Essence of some Being, it is best to study this Being in its purest form. We wouldn't want to ascribe something to a Being that really belongs to something other than itself. Applying this to the Soul, we must study it without the

constraints of externalities. Put another way, the person seeking their true self must observe themselves free of all external contamination. In doing so they would see themselves as they really are, Immortal and Intellectual. They would be able to observe themselves contemplating Eternal Intellectual Beings, not distracted by Sensible perceptions of mortal objects. They would experience the Eternal thoughts of an Eternal Intellect. They would bask in pure Illumination which stems directly from The Good itself, as do all Intellectual beings. They will be able to quote Empedocles in saying, "Farewell. I walk among you as a God, no longer a mortal." (See Empedocles' On Purifications).

To witness the pure Soul is to ascend to Divinity. As we purify ourselves, the better parts of ourselves are more easily understood. That which is true and Wise becomes clear. The Soul does not come to know of Virtue and Wisdom by studying it from a distance, but by getting back in touch with its true self. By understanding our true Nature, we recognize our Divinity. It is like unearthing a statue from layers of rust and dirt. Imagine a piece of Gold admiring itself after shedding the stone that it was encased in. It would find all of the Beauty it needs within itself, and would remain as Beautiful for so long as it remained uncontaminated.

4.7.16 (4.7.11) Life as a Real Being

How could anyone with any intelligence deny Immortality to a Principle that provides Life for itself? What could cease the Life of something which requires nothing external to sustain it? Life cannot leave the Soul the way that heat leaves a hot stone. Indeed, even though heat is a proper characteristic of Fire, we find that it is merely an Accidental Quality of the Matter which comprises the Fire. If Fire were akin to the Soul, it would need to burn Eternally and provide its own heat and fuel. In turn, the Soul is not akin to Fire, as it is not some Potentiality latent in Matter which must be brought about.

Life must either be a Real Being, self-caused and self-contained, or a composite comprised of components. If Life is this Real Being, then it must be the Immortal Soul we search for. In turn, if Life emerges from a composite of parts, we must investigate these parts to find the unmoved mover which cannot be subjected to death. After all, when our opponents (i.e. Stoics) claim that Life emerges from a modality of Matter, they betray the fact that there must be some Immortal Principle which imparts this Lifegiving modality to Matter. Such a Principle that gives Life must be alive Primally. Thus it will be incompatible with death (See Plato's *Phaedo*, 105D), and ultimately there must only be one Principle that can possess Life Essentially.

4.7.17 (4.7.12) The Indestructible Soul

Those who hold that the Soul can perish will have to explain why everything hasn't already died long ago. Those who hold that Human Souls can perish, while the Soul of the Universe is Immortal, will need to defend this distinction. Both of them are Souls, and thus first Principles of motion. Each of them will be a Real Being with their own self-sustaining Life. Both moderate the Heavenly Realm and below. Both direct their attention above to the Beings of Intellect, and aim beyond for the Principle transcendent to even those.

In the Act of Imagining the Essence of each thing, the Soul Remembers each Essence. The fact that Soul possesses such memories is proof of its Being prior to embodiment. Further, the fact that Soul can remember the Essences prior to embodiment proves that the Soul and the Essences (i.e. Ideal Forms) themselves are co-Eternal.

Everything which is comprised of parts can be subject to destruction by means of the disassembly of said parts. The Soul, however, is simple. Its Life is not an Accidental addition which can be stripped away. Rather, Life is the Soul's unyielding Essence. Since the Soul is simple, and since its Essence is Life, Life cannot be taken away from it.

It might be argued that the Soul becomes destructible due to its division into Bodies. Yet we have already shown that a Soul is not the Mass or Magnitude of its Body. It is further not possible to destroy a Soul by changing its Form. The shape of something may only be changed if it is a compound (i.e. a Formed Body). Something simple has no underlying substance to modify in this way.

Since the Soul cannot be destroyed by dissolution into its component parts (of which there are none), and since the Soul cannot be changed by changing its Accidental shape (of which it has none, only possessing Life simply and Essentially), it follows that is not possible to destroy the Soul.

4.7.18 (4.7.13) How Does the Incorporeal Descend into the Corporeal?

If the incorporeal sphere of Intellect is distinct from the Sensible world of Bodies, then how is it that Soul comes to mingle with Bodies? The answer is that the purely Intellectual phase of Soul (i.e. Soul's Intellectual Principle) indeed does remain completely Intellectual. Thus, pure Soul will remain Eternal and static. It will thus not have any of the appetites or desires of a Body, since it doesn't need anything. It is the lower phase of Soul which has acquired appetite, and this alone is a major descent from the higher phase in of itself.

What does the lower phase of Soul desire? It desires to replicate the Order it witnesses from the purely Intellectual Beings above. The Ideas fill Soul like an embryo, and it eagerly wishes to create as its act of birth giving. The Real Beings overfill Soul with so many Ideas, that Soul hastily seeks to Order the Sensible world in their Beautiful image (see Plato's Symposium, 206c-d). This orientation towards creation also orients Soul towards the Sensible world.

Every particular Soul shares in Universal Soul's administration of the Sensible World. Universal Soul is itself unable to descend, and so particular Souls descend into Bodies for specific administrative goals. Even so, a particular Soul does not become completely subsumed by the Bodily world. Each particular Soul also has an Intellectual phase which remains Eternally undescended. It is this phase of Soul which brings about Intellect in Human Beings. A particular Soul is sometimes Animating a Body, and other times is disembodied. The procession of Soul from Intellect to the Sensible World takes the form of Actualizations of intellectual Potentialities. Thus, the undescended Intellectual phase of a particular Soul ordains the Sensible World from its Immortal and impassible home in the sphere above.

4.7.19 (4.7.14) All Particular Souls are Immortal

What about the Souls of other Animals, which are less intelligent than Human Beings? Even the Souls which have descended into completely unreasoning Animals are still Immortal. Every manifestation of Life stems from the same origin point, which is Universal Soul. This is true even for plants. All particular Souls (whether plant, unreasoning Animal, or Human) possess Life Essentially, and each is its own Immortal, Incorporeal, and Indivisible Real Being.

Objectors may argue that such a conception of Souls is incompatible with a tripartite Soul (i.e. the Unreasoning Soul, the Reasoning Soul, and the Intellectual Soul). To this objection, we respond that the lower phases of Soul are additions which arise with the generation of Bodies. Pure Souls in of themselves are Incorporeal and Indivisible as described. Further, even Souls which have descended into Bodies and thus participate in compositeness eventually Ascend and return to their Incorporeal and Indivisible state. Finally, even the lower phases of Soul are not completely annihilated. Upon liberation from the Body, they continue to exist Intellectually (i.e. as latent Potentialities), as they ultimately derive from a Real Intellectual Being which will never perish. After all, Real Beings can never perish.

4.7.20 (4.7.15) Empirical Proof of Immortal Souls

This concludes what is sufficient for rational demonstration of the Immortality of the Soul. Those who need evidence from empirical sources should be directed to the innumerable eyewitnesses from throughout history and into the present. They may also be directed to any of the various oracles who channel wronged Souls in search of Justice. Of course, they may witness the funerary rites found in all cultures across Humanity which presume to interact with the Souls of the no longer living. They can be referred to the Souls of those who once walked the Earth and continue to offer blessings to those who are alive today. By granting divination, omens, and other inspirations, Souls prove that they persist after death.

4.8.1 From Divine Bliss to the Embodied Soul

I often behold an astounding Beauty after I rouse my true self from the slumber of embodiment. After directing my attention away from all externalities, I am inwardly able to focus on my true self. I become aware that I am kin to the Divinities. Ascended, I live a Divine life and rise above all other Intellectual Beings. Yet after a moment of communion and repose, I inevitably descend. I fall through Intellect, fall into discursive Reasoning, and begin to question how I could ever depart from such a place. How did I come to be in a Body given the nobility that my Soul has revealed itself to be?

Heraclitus implores us to ask this very question. He teaches that all things necessarily alternate from one contrary into another, that there is ascent and descent, and that there is refreshment in change as opposed to repeating the same tasks over and over. Yet Heraclitus speaks in metaphors and does not put things plainly. Perhaps he is implying that we must figure these things out for ourselves in the same way that he figured them out for himself.

According to Empedocles' teachings, universal law dictates that all Souls who have committed sin must descend to the Sensible World. He confesses that upon having deserted Divinity, he became a slave to the discord that ravages this world. My views is that his works are based in the traditions and symbols of the Pythagoreans. Not only for matters of the Soul, but this influence extends to many other subjects. The fact that Empedocles wrote in poetic verse obscures his views to some degree.

Finally, we have the words of Divine Plato to provide us some glimmer of hope for clarification. He has provided us with many Beautiful passages on the Soul, including multiple accounts of its initial entry into this world. What can we learn from this Philosopher?

It can be challenging to discern Plato's view in light of inconsistencies in his written accounts. There are, however, some consistent facts. There is contempt for the Sensible World of Bodies, and blame is placed upon Soul for its association with Bodies. He reiterates the great truth of the Mysteries, namely that our Body is a cage, and our Soul is a prisoner here. Plato calls it a cave (See Plato's Republic 514a–520a) as does Empedocles (See Empedocles' Fragments 120 DK), and to me this represents this world. To break ones chains of bondage and ascend from the cave represents the ascent of the Soul back to Intellect.

In Phaedrus, Plato states that the descent of the Soul is a result of the loss of its wings (See Plato's Phaedrus 246c). Periodic cycles (i.e. revolutions or circuits) of Nature return Soul to Intellect (see Phaedrus 247d). Judgement, Fate, and Necessity cause such Souls to return to the Sensible World again. Again, Soul is to blame for its descent into Body.

Conversely, in Timaeus, Plato exalts the Sensible World as a Divinity. He writes that the Demiurge created Soul to imbue the world with Intellect. Since the Demiurge's Goodness requires the Sensible World to be Intellective, and since only Soul can provide this power, the Soul of the Universe is generated for this purpose. In turn, each of our Particular Souls are designed to perfect the Universe. After all, for this world to be perfect there must be an equal number Sensible Beings as there are Real Intellectual Beings.

4.8.2 The Body and Soul of the Universe

An inquiry into Plato's conception of the Soul thus leads us to an inquiry into the Soul more generally. What about Soul's Nature leads it to mingle with Bodies? In which sphere or spheres of reality does the Soul operate in? Does it choose what it does and where? Further, we must ask about the role of the Demiurge. Does the Demiurge act with impunity, or does it suffer for mingling with its inferior creations in the same way that Soul suffers proportionally with its descent into the Body?

To begin, we note that a Particular Body is inferior to the Body of the Universe. Thus, Particular Souls must descend to further depths in order to administrate them. Particular Elemental Bodies tend towards dissolution, and their parts scatter to wherever they are lead. The Body of the Universe is a Unified Whole and its parts are thus in their appropriate places Naturally. Our Particular Bodies are susceptible to all variety of external influences and needs. For these reasons they require constant vigilance and protection from their surrounding dangers. Conversely, the Body of the Universe is Perfect and Full. There is nothing which could affect its Nature, and as such it effortlessly obeys the will

of the Soul of the Universe. In turn, the Soul of the Universe is Eternally steadfast in its governance, as it cannot experience the additions and losses that motivate distress and desire for change in Particular Bodies and their Souls (See Plato's *Timaeus* 33c).

This is why Plato writes that our Soul is perfected when it ascends to govern the whole world (See Plato's *Phaedrus* 446c). This is to say, a Soul which has ascended beyond Particular Bodies is reunited with Universal Soul. So long as it does not descend again, it will thus participate in the governance of the Body of the Universe. As we have shown, the governance of the Body of the Universe does not imply duress for its master. Thus, it is possible for Soul to administer Body (at the Universal level) without suffering from Evil or descending.

Soul's Providence for the Universe is achieved using two mechanisms. First, Soul can administer the entire Body of the Universe via Universally applicable and Eternal laws. Secondly, when Animating a Particular Body, Soul can experience and act directly through said particular Body. This second case mixes Soul with the Nature of the Particular Body it is animating in the resultant composite (i.e. Soul and Body). Universal Soul always governs via the Universal laws. These constitute the lowest descent of its power. At once, this shows that Divinity does not dictate that Universal Soul descends into Body. Universal Soul is not deprived of its Eternal Nature and ontological rank. Indeed, these properties are Essential to Universal Soul, and cannot be removed from it. Plato also writes that the relationship between Particular Souls and Heavenly Bodies mirrors the relationship between Universal Soul and the Body of the Universe. Since the Heavenly Souls move in coordination with the Soul of the Universe, Plato grants them Eternal bliss (see Plato's *Timaeus* 38b-c).

Soul's Animation of Bodies has a bad reputation for only two reasons. One, Soul's Animation of a Body hinders its Intellectual capabilities. Two, Bodies fill Soul with various appetites and physical sensations for it to desire or avoid. Both of these negative consequences are not applicable to a Soul which has not descended deep into a Body. For Soul is not a slave, but master over the realm of Bodies. In its proper place, Soul has nothing to fear or desire as it is not associated with an individuality that can gain or lose. Soul possesses the Body of the Universe, which is perfect and contains everything that it needs. Thus, there is no source of anxiety at this rank which could distract Soul from the matters of Divinity. In turn, Universal Soul blissfully and Eternally governs the entire Universe via its Universal laws.

4.8.3 The Function of the Human Soul

Now we direct ourselves to the Human Soul, which is said to endure all sorts of misfortune, suffering, fears, and appetites while embodied (See Plato's *Phaedo*, 95d). The Body is a prison (See Plato's *Phaedo*, 62b), and the Sensible World is just a cavern (See Plato's *Republic* 514a–520a and Empedocles' *Fragments* 120 DK). This itself does not contradict the proposition that Universal Soul is impassible, as the Human Soul does not descend in the same way or for the same reasons as Universal Soul.

The Intellectual Cosmos contains all of the objects of Intellectual thought. In addition, it also contains all of the particular Intellectual acts, and the particular Intellects capable of Intellectual acts. Intellect is thus both one and many. Since there is one Universal Intelligence as well as many particular Intelligences, it follows that there is one Universal Soul and many Particular Souls as well. In both cases, the Universal is the source of the many Particulars. It is just as many species can derive from a single genus. Yet in spite of the fact that they spring from the same source, their capabilities, Intellectual and otherwise, will of course vary. Within Intellect, there is a distinction to be made. There is Universal Intellect as a whole, a single Being which contains within it the Potential for all Intellectual Beings. There are also the Particular Intellectual Beings, the Particular Potentialities as implied by Universal Intellectual Potential.

Consider the Soul of a city, and consider the Particular elements which are necessary in order to express the Particular disposition of the entire city. The Principle which Universally orders all of the elements of the city would necessarily supersede smaller and more specific Principles which order smaller and more Particular elements of the city. Yet the Universal Principle is not necessarily Qualitatively different from these smaller Principles. Consider the Ideal Form of Fire. There are fires of various physical size, yet all mimic the Ideal Form (i.e. the Universal Essence) of Fire.

Part of the Soul's function is Discursive Reasoning (i.e. the Reasoning Soul). Yet it does not limit itself to purely Intellectual Reasoning. Otherwise, there would be nothing to distinguish it from the Intellectual phase of Soul. In addition to its Intellectual functions, the Particular Soul has responsibilities tied to its descent. Such is the responsibility

of all Real Beings. Thus, the Human Soul looks towards the purely Intellectual above with admiration. It looks at itself and preserves its Essence. It looks below, and seeks to guide it for the better.

The Eternal and Impassible Intellectual Beings were not destined to be the furthest depth of descent. Their Universal Potential implies many Particular Potentialities, and thus Actualities. Thus, the existence of imperfect things follows as a necessity from the Eternal and productive nature of perfect things.

4.8.4 The Differentiation of Souls

Particular Souls themselves contain an innate desire to return to Intellect, from which they derive. Additionally, they have Power over inferior, Sensible things. They are thus like light from the sun, which illuminates us without the sun itself being drained. As long as Particular Souls remain within Intellect and in harmony with Universal Soul, they cannot suffer. There they share in the governance of the administrator. They are like regional lords who answer to an emperor and share in the administration of the empire. Their edicts are enacted without them descending from their thrones, and so they remain elevated as imperial royalty.

As Particular Souls tire of their company, they retreat to the individuality of their Particular domains. When retreating inwardly to attend to their own domain for prolonged periods, a Particular Soul can weaken. This is because such a Soul shifts focus from Intellect to their individuality. Thus, it becomes enamored with the Particular cares of its domain. Distracted and overwhelmed, a Particular Soul thus descends into a Particular Body within its domain to administer its needs directly. In doing so, a Particular Soul penetrates into this Body and neglects its responsibilities to Universal Soul and the other Particular Souls currently working alongside it.

This is what is meant when we say a Soul has lost its wings and is chained to the passions of the Body. Such a Soul has abandoned its peaceful existence among Divine royalty. Descended, Soul loses its direct access to Intellect. As it is said, the cave obscures its view. By breaking the bonds of embodiment, Soul may ascend. If a Soul can Reminiscence and follow the path illuminated by its Memories of the Ideal Forms and Essence, then it can return. No matter how far a Soul descends, a part of it remains always ascended and shows a path home.

Thus, a Soul is like an amphibian. Souls live among two different worlds, one Intellectual and one Sensible. They may remain in the Intellectual for as long as they can harmonize with Divine Intellect itself. They linger in the Sensible World when they become preoccupied with it, or if the fate of the Sensible World sweeps them away. Plato hints at this, when he references the Demiurge's second mixing upon creation of Souls (See Plato's *Timaeus*, 41d). He segments them into parts, and tells us that as a necessary consequence they thus must be born into generation (See Plato's *Timaeus*, 42a). We must carefully read Plato in *Timaeus*, as for narrative purposes he describes things as being generated at some point. In reality, such occurrences are Eternal, always Becoming.

4.8.5 Moral Faults of the Soul

Now we can resolve all of the apparent contradictions. The Divine sows us into generation, and yet we also choose to descend. We are here in order to improve the world, but it is also a cave used for our punishment. We descend of our own free will, but also of Necessity. This is to say that Necessity and free will are compatible. Yet descent is still a choice for Evil. It is, as Empedocles says, a sin which brings us away from Divinity and causes us punishment. None the less, Heraclitus is also correct. There is respite in a lack of monotony (and thus ascent and descent).

Descent is neither completely voluntary nor involuntary. No one voluntarily chooses to degrade themselves, but if our own choices cause us to descend, then surely we will suffer for our actions. The fact that Eternal Laws dictate suffering for someone as a consequence of their actions in no way contradicts the conception that this individual was also sent down from Divinity to achieve some purpose. No matter the number of steps in between a Principle and its results, the result is always sourced back to the Principle.

Thus, we arrive at the two possible moral faults of Soul. The first fault of Soul is whatever motivates it to descend initially. The second fault of Soul is the Evil it is inclined to commit when descended. Indeed, the Evil which descended Souls suffers is their punishment for the original fault of being motivated to descend in the first place. The punishment for mild instances of Soul's second fault cause the Soul to transmigrate into another Body. This is why this is referred to

as our judgement. In more severe cases, the Soul must undergo Divine Retribution under the care of its Guardian Daemon.

To conclude, the Soul is a Divine Being which derives from the realm above, but it becomes trapped in a Body. Even though it is Divine (albeit of a low rank within Divinity), it comes into the Sensible World through innate instincts and its own free choice. It does so to bring Order to the Sensible World, and so long as it is efficient in its tasks, it may return to Divinity unscathed. It learns of Vice and Evil, but also exercises its powers of bringing the metaphysical Potential into physical Actualities. In turn, without the Sensible World, the Soul's powers would be without application. If there were no realm to manifest the Actual, it may well not Exist. It is these Acts which reveal the hidden powers of the Soul. Thus, the Soul generates the exterior Sensible World such that it might experience in awe its own internal thoughts.

4.8.6 The Inextricability of the Intellectual and Sensible

There necessarily must be more than a single Unity. If Unity remained self-enclosed, there would be no distinctions, obscuring everything into uniformity. No Forms and no Beings could exist. In turn, there could be no Multiplicity of Real Beings without their consequential emanations, Souls. Further, Souls cannot just Exist without their own set of consequences, and they also must exercise their generative Powers. Every phase produces the next, vectoring out from a single Principle like a plant springs from a single seed. Thus, an indivisible point proceeds into the objects of Sensation.

For a Principle to remain unaffected while producing many downstream affects is precisely the Essence of these higher phases of Being. Thus, these Principles cannot remain silent. Their power cannot be halted by intermediary forces, and so it proceeds as far as it possibly can. In this way, the most ineffable of proto-Principles extends as far as is possible.

Indeed, there is nothing contradictory about the fact that all things participate in The Good, even if only in a limited capacity. Even Matter participates in it. If Matter is Eternal, then it participates in The Good. Everything which Exists Eternally receives Goodness from the unyielding Universal source of The Good. Alternatively, if Matter does not Exist primarily and is instead spurred on by some antecedent Principle, it still must trace its identity back to the most antecedent of all Principles which graces all things that Exist with Existence.

Finally, we conclude that everything Beautiful in the Sensible World is but a limited demonstration of the Real Beauty, power, and Goodness of the Intellectual sphere. The Sensible and the Intellectual are inextricable. The Intellectual contains the self-extant Real Beings, the Sensible doing its best to participate in them given its limited power.

4.8.7 The Two Spheres of Soul

Soul belongs to two spheres, the Intellectual and the Sensible. It is better for the Soul to remain in the Intellectual sphere, but Soul's Nature dictates that it must necessarily participate in the Sensible World as well. Soul is of a lower rank among the Real Beings of Intellect, and so it has no right to feel disappointed about its position. Although Soul is among the Divinities, it sits on the extreme edge between the two spheres due to its inclinations to the Sensible. Thus, when Soul imparts something Intellectual in the Sensible World, the Sensible World tends to carry it away. The master becomes the servant, and Soul descends from its Intellectual seat of governance into the Sensible World of its constituents. In doing so, it abandons its post within Universal Soul. Yet Soul can always return to its source. It can learn of Divinity through embodied experiences and suffering, especially if it learns to relate these Sensible experiences with the Divinities that they participate in. The Sensible is in many ways the antithesis of the Intellectual. Thus, a Soul too naïve to learn directly about the Good of Intellect can learn indirectly via comparison to more comprehensible experiences of the Evil of the Sensible World.

The overflowing of Intellect must necessarily pour into the ranks beneath it until it reaches its terminus. It cannot overflow upwards or inwards, and so its movement is necessarily outward and below. The laws of Nature see that it flows to the furthest possible reaches, up until the Soul. Here it can descend no further, and so it turns around such that Intellect remains within the Intellectual. Sitting at the intersection, Soul has two operations. The first is to administer the Body to which it is mingled. The second is to Contemplate things Intellectually.

Particular Souls which have descended into a Body must have these Intellectually experiences temporally. Over time, and through enough relations of the Sensible back to the Real Beings of Intellect, the Particular Soul may reunite with Universal Soul. Universal Soul, however, does not deal with any such annoyances. It remains outside the reach of Evil's influence. It relates only to the Sensible World via Contemplation, not delving into Sensible experiences. Thus, Universal Soul Eternally receives from the Intellectual Beings above it, and unabatingly provides for the Sensible Beings beneath it.

4.8.8 Part of Every Soul Remains in Intellect

Contrary to popular opinion, even our own Particular Soul does not descend completely. A part of it always remains within Intellect, but if the lower phase of our Soul is carried away with Body Sensations it can become dominated into losing awareness of the operations of its higher part. Indeed, the Contemplations of our Intellect only meet our embodied consciousness when the lower phase is receptive to these thoughts. In general, we are most conscious of the things which are processed by every phase of our Soul. Thus, it is possible for us to have a desire locked within our appetite. We are only consciously aware of this desire when we feel the Sensations associated with that desire or discursively deduce that we have a desire.

Every Particular Soul has a side which is inclined upwards towards the intellectual, and a side which is inclined downwards to the Sensible. Universal Soul, the Soul of the Universe, manages the Body of the Universe via its lower side, but is not negatively affected in this process. This is because Universal Soul has no need for discursive reasoning, and can have direct, intuitive Intellectual contemplations. This is not a skill that Universal Soul learns and refines, but an innate ability. In turn, the Particular Souls which govern Particular Bodies within the Universe have a side which is directed to Intellect, but also a side which experiences the Sensory Perceptions of the Body. This lower side is liable to becoming distracted by these Sensory experiences. A Particular Body is but a small part of the Universe, and there are innumerable externalities that can affect it. A Particular Body is incomplete and cannot sustain itself. This is why it is so needy, and so easily distracted by the allures of physical luxuries. In contrast, Universal Soul is impassible to such considerations, and lives an unperturbable life.

4.9.1 Is Soul One, or Are All Souls Many?

The Soul of an Animal is One. We know this due to the fact that this Soul is present in its entirety at all points throughout said Animal's Body. The Soul does not manifest different parts of itself in the different parts and organs of the Body. For Animals that have Sensory Perceptions, the Sensitive phase of Soul is present to the entirety of their Bodies. For plants which live and grow, the phase of Soul responsible for a Vegetal life is present to the entirety of their Bodies. This fact raises an intriguing possibility. Are all Souls, including our own, One in this same way?

Why should we not count the Soul of the Universe as present in all of its residents? It is, after all, characteristically not divided among Bodies. Why should a Human Soul be One, but not the Soul of the Universe? A Human Soul is not some physical extension or Body, so why should we limit the Soul of the Universe in this way? If all Souls derive from the Soul of the Universe, and if the Soul of the Universe is One, then why wouldn't we admit that all Souls are One? Even if someone argues that our Soul and the Soul of the Universe derive from a single source, then this merely pushes the issue back a step until we are One again.

So, are all Souls One, or is a Soul only One when divided into a Body as a Particular Soul? After all, there are particularities that will arise if we hold that two people's Souls are One. Why don't both people share in each others Sensory Perceptions? Why doesn't one person's Moral Virtue apply to the other? Why don't they share in their appetites? Indeed, how does anything in the Universe escape the combined experiences of everything else in the Universe? How can the phases of Soul which are manifest vary so much from thing to thing and plant to animal? On the other hand, how do we Unify the Universe and explain the Principle of Soul if all Souls are not One?

4.9.2 What It Means to be One and Many

If the Souls of two people form One single Soul, then it does not necessarily follow that each of these component Souls are identical with their Principle of Unification. Thus, two manifestations of the same Principle needn't experience the same things. Two people can both equally be Human, yet one can be a Human at rest, and another a Human in motion. They both are fulfillments of the Potential for a Human Being, but they don't have to receive the same affections. We see a similar thing within a single Animated Body. Although the Sensitive phase of Soul is present to the entirety of the Body, something which affects the left hand is not felt in the right hand. For two Animals to experience the same affections, then it is insufficient for their Souls to be One. In order for two Animals to experience the same affections, it is their Body that would need to be One. Two Souls could only experience identical affections if they shared in the same affected Body. Indeed, the Universe as a whole is ignorant to the Sensory experiences of its constituents, and this fact is magnified by the immense volume of the Universe. Even some Animals, such as whales, are so large that they do not notice small injuries or movements.

From this, we can see that the Universe itself need not experience everything one of its constituents does. Of course, the Universe is Sympathetic to all of its constituents, and that all things on some level affect all things cannot be denied. Yet the mutual ability for the members of the Universe to affect one another does not imply that the Universe itself must experience all of the Sensations that its constituents do. The fact that all Souls are One equally does not imply that some of Soul's constituents are Virtuous, and others Vicious. Again, the Humanity that two people participate in need not experience their particular and relative states of rest or motion.

The Oneness of Soul is not meant to imply a complete lack of multiplicity. This total Oneness only truly belongs to the highest sphere. We say that Soul is Many because it is divided among Bodies, yet it is One as it part the of Indivisibility of its Intellectual Principle as well. Within One person, there is nothing which necessities that the whole be dominated by any of its parts. Yet on the contrary, something which affects the whole of a person will surely affect all of their parts. This holds true for the All, the Universe. The members of the Universe are all impacted by the affections of the Universe as a whole, yet it is less clear what implications the affections of the members of the Universe have on the whole.

4.9.3 Distribution of the Powers of Soul

Although it is unclear what affect we have on the Universe as a whole, the sympathetic affections amongst Human Beings are directly observable. We naturally empathize with suffering, sharing in it ourselves when we observe it in others. We have an innate desire to connect with and Love one another. Indeed, Love itself derives from this mutual sympathy that we are discussing.

Magic and spells which work to bring people together can cause such sympathetic affections over vast distances. The fact that two people may affect one another as such shows that the Human Soul is Unified. Further, the fact that words spoken softly (i.e. an incantation) can evoke a reaction in something far across space and time implies a Unity of All things in Soul.

Given this Unity of Soul, how is it possible that one Particular Soul will have the capacity for Reason, while another one will not? Why do some Particular Souls have many capabilities, while others are only able to grow (i.e. vegetation)? It is because there are multiple phases of Soul. Reason corresponds with the Indivisible phase of Soul, whereas the phases divided among bodies correspond with Sensations. This is because Soul experiences everything from each and every Particular perspective, evoking the appropriate Sensations in each place. There is also the power of the formation of Bodies and their growth (i.e. the vegetal phase of Soul). The fact that Soul has multiple powers and capabilities does not imply that it is not One. After all, a germinated seed has many latent powers, yet it is still One thing. This Multiplicity is subdivisions of a Unity, thus it is One and Many.

Why are all of Soul's latent powers not manifest in each place? Just like in an Individual Soul, while Universal Soul is One and the same everywhere, the Sensory and mental capabilities it manifests vary greatly from thing to thing. Some are given Sensation, others are given Reason, and others only possess the vegetal powers of growth and sustenance. Yet all of these distinctions dissolve upon the retreat of the Soul from the Body, and all of them are available to Universal Soul. Thus, all of these powers are said to derive from the Soul.

Why does the power of sustenance derive from Universal Soul, and not our Particular Soul? That the power of sustenance is present to every particular Soul (i.e. Universally) shows that it derives from Universal Soul. Because this power is Universally available, our Particular Soul has no need to generate it (i.e. Particular Souls only generate what they need and are missing). On the other hand, Sense Perceptions are unique to the experiencer, as are our Intellectual Judgements of said perspectives. Thus, these are generated on a particular basis.

4.9.4 Reconciliation of the Phases of Soul

The previous considerations should alleviate any bewilderment at the Unity of Particular Souls. Yet how can we show that all Souls are truly One? Is Soul One because all Souls derive from a single Soul, or do all Particular Souls form One Soul? If all Souls derive from a Single Soul, is this original Soul divided into pieces, or does it remain whole? How could Soul beget multiple Particular Souls without being diminished by this process in some way?

Let Divinity be the witness that if there are to be Many there must first be One. Thus, Multiple Souls must arise from One Soul. If this primal Soul were a Body, multiplicity of Souls would have to occur in the form of division into distinct parts. If all of these parts were uniform, then every Particular Soul would be uniform in Quality, differing only in Quantity of Magnitude. Would such a Soul be One or Many? In fact, if the Essence of the Particular Soul were its Quantity of Magnitude, then Souls would be Many. On the other hand, if the Essence of the Particular Soul was the Form that it expresses as Quality, then in this case all Souls would be One. Thus, we can easily see how One Soul (in Form) can be Many (Quantities of Magnitude).

It is from this One Soul (in Form) that Many Souls derive. Each Particular Soul is like a copy of the original pattern of the One Soul. It is just as how a single wax seal can impress a pattern into many pieces of wax without itself being diminished. If the One Soul were a Body, it would be used up as it is divided into parts. Because instead it is incorporeal, there is nothing confusing about its image being replicated over and over again. This also alleviates any wonder about Soul having two phases, one being the original, incorporeal Essence, the other being its Manifestation in Bodies. Now we will discuss the consequences of this fact.

4.9.5 The Whole Potential and the Partial Actualization

How, then, will Soul be both One in Essence, but also Many? The only possibilities are for this Essence to be present in its entirety to each of the Many, or for this Essence to be the source of the Many while itself remaining whole and undiminished. In both cases, the Essence is singular. It is the whole to which the Particular members belong. This Essence expresses itself to these Particulars, but it does not lose anything of itself in this interaction. Though it can express itself to Many, it remains One. Its power is omnipotent and omnipresent, and so it is both everywhere and uniform in all places.

These facts should not astound us, as these mechanisms are not unique. The process that is science both produces every scientific inquiry, and is present in its entirety for every scientific inquiry. All plants start as a singular seed which goes on to produce a multitude of different Bodily parts. Yet each part that grows neither adds to nor subtracts from the whole of the plant. Each new plant that is begotten becomes a new whole, and yet each of these still will share in the singular Essence of this genus of plant. Such partitions are only Material, and could never affect the Unity of an Essence.

Some will object, and argue that one branch of scientific inquiry does not include the totality of all branches of scientific inquiry. This is of course true. The Actualization of the Potential for a particular branch of scientific inquiry is indeed distinct. Yet the Potential for scientific inquiry is itself still a unified whole. In a way, it can be helpful (in this context) to think of the whole as Potential, and the parts as partial Actualizations of this Potential. We must be careful, however, to note that each Actualization contains within in at least some part of all other Potential partial Actualizations. No partial Actualization is completely unique, otherwise there could be no thread of continuity to bind them all together under one unified whole of Potential. For example, the scientific process used in any genuine branch of scientific inquiry contains within it the Potential to develop all other branches of scientific inquiry. The most masterful scientific mind could develop all branches of scientific inquiry from the Essence of the scientific process. It is just how the master of Geometry can show a trail of proofs which demonstrate their theorems. Thus, with knowledge of the Essence of Geometry, such a master could reverse engineer the proof of any theorem, and derive any consequences which result from any theorem.

Our fallibility while embodied is the source of our confusions on these issues. Beyond the Body, these truths are obvious, and the distinctions between all categories and individuals are clear.

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